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ART. I.—CONYBEARE AND HOWSON'S EPISTLES OF ST. PAUL.

THE LIFE AND EPISTLES OF ST. PAUL. By the Rev. W. J. Conybeare and the Rev. J. S. Howson. Two volumes, octavo. New York: Charles Scribner, 145, Nassau Street. 1854.

IN the last number of this Review we addressed ourselves to unfolding the *Life* of St. Paul, under the guidance of the authors of the work named above; promising, *Deo volente*, to give our future attention to the translation of the Epistles and Speeches contained in the work. That promise we now endeavor to redeem.

We remarked, previously, that the main feature of a better type of exegesis, now rising into the ascendant, is *reproduction*, i. e., bringing forth in living freshness of allusion, and incident, and illustration, and idea, by the aid of philological and historical research, and artistic skill, the component parts of Scripture, which once were instinct with a vigorous life regarded in the peculiar circumstances in which they were produced. To accomplish this result, in the case of those portions of Scripture under consideration, is the aim of the translator of these Epistles and Speeches of the great Apostle of the Gentiles. It is not his intention, as it was not the intention of Dr. Campbell of Aberdeen in his translation of the Gospels, that this translation shall in any manner supplant the Authorized Version. It is simply given as a contribution to critical exegesis,

designed to aid the expounder and the private reader of the Scriptures in perceiving the true meaning, force and beauty of the Pauline writings. And in this we think he has admirably succeeded; for although the translation is to some extent chargeable with an excess of ingenuity, as Mr. Howson's physical descriptions are chargeable with an excess of detail, yet on the whole, it holds up a clear and polished mirror to the Apostle's meaning, in which the minutest lineaments are reflected; and so much were we struck with the life-like freshness, particularly of the Epistles to the Corinthians, the translator's master pieces, as we opine, that we felt as if we had never read them before. In our former article we had to do chiefly with Mr. Howson's part of the volumes before us; in this we have to do entirely with Mr. Conybeare's—he having contributed all the translations.

It is not our chief design to criticise the translation before us. We propose to ourselves a humbler task, that of letting our readers, who may not possess the work, know what the translation really is, in a number of those points in which it varies from, or throws light upon the received version. We cheerfully offer our services to act as Mr. Conybeare's usher, to introduce him to that class of readers to whom this periodical comes. The plan we propose is to set in one column the authorized version of such passages as we shall select, and in the other Mr. Conybeare's rendering of the same. Of course our space will limit us to such passages as are in themselves important, and derive striking illustration from the new version. A multitude of minor gems must be passed unnoticed.

Before entering upon this our main purpose, we ask attention to the results of the author's investigations respecting the order and circumstances in which the several Epistles presented to us, were written. These results are the following: 1. *The First and Second Epistles to the Thessalonians*, in immediate succession, written from Corinth. When St. Paul was at Athens he sent Timotheus to revisit and establish the Church at Thessalonica. Timotheus returned to Paul at Corinth, and the news which he brought caused Paul to write to these beloved converts. Besides being an expression of friend-

ship, these Epistles were designed to correct certain errors into which they had fallen. "Many of the new converts were uneasy about the state of their relatives and friends, who had died since their conversion. They feared that these departed Christians would lose the happiness of witnessing their Lord's second coming, which they expected soon to behold. In this expectation others had given themselves up to a religious excitement, under the influence of which they persuaded themselves that they need not continue to work at the business of their callings, but might claim support from the richer members of the church. Others, again, had yielded to the same temptations which afterwards influenced the Corinthian church, and despised the gift of prophecy in comparison with those other gifts which afforded more opportunity for display." 2. *The two Epistles to the Corinthians*, (preceded by one which has been lost,) the first written from Ephesus, the second from Philippi. The leading circumstances which called forth these epistles were detailed in our former article. 3. *The Epistle to the Galatians*, written from Corinth, after Paul's return from Ephesus. The design of this Epistle was to counteract the destructive influence of the Judaizing party. On the controverted point of the date of this Epistle three reasons are given for the position assigned to it: (1.) That it was written after St. Paul's second visit to the Galatians. (2.) That it was not necessarily written "soon" after that event, as many contend. (3.) That it bears internal marks of having been written nearly contemporaneously with that to the Romans. 4. *The Epistle to the Romans*, written from Corinth. The aim of this Epistle, with its grand summary of the doctrine and practice of Christianity, was to reconcile and fuse together in the bonds of Christian truth and love the Jewish and Gentile elements in the Roman Church. 5. *The Epistle to Philemon*, written during St. Paul's first imprisonment at Rome, and designed to aid in the friendly restoration of the now converted Onesimus to his master. 6. *The Epistle to the Colossians*, written during the same imprisonment, and directed against the combined errors of Judaism and incipient Gnosticism. 7. *The Epistle to the Ephesians*, (so called) written about the

same time, which our author, following Archbishop Usher, regards a circular letter to the scattered churches of Asia Minor; the designation, "to the Ephesians," being a misnomer. 8. *The Epistle to the Philippians*, written towards the close of his first imprisonment, and which is characterized simply as a letter of grateful acknowledgement, containing "less of censure and more of praise than any other of St. Paul's extant letters." 9. *The first Epistle to Timothy* at Ephesus, written from Macedonia during the interval between the two imprisonments at Rome. 10. *The Epistle to Titus*, written during the same interval. 11. *The second Epistle to Timothy*, written during the second imprisonment, and shortly before his death, the last, and fitting utterance of his triumphant spirit as he stood "ready to be offered" on the threshold of martyrdom. *The Epistle to the Hebrews* our author does not class among those which are indisputably Paul's. He considers its authorship enveloped in obscurity, but inclines to the opinion that it was written by Barnabas. Its canonical authority and inspiration are, however, fully recognized, and it is regarded as Pauline in so far as it is an echo of Paul's masterly teachings through the medium of another's mind. A translation of it is also given.

We proceed now to the comparison of passages, setting the rendering of the Authorized Version in the left hand column, that of Mr. Conybeare in the right.

## A. V.

## Conybeare.

Acts 13. 18. And about the time of forty years suffered he years, even as a nurse beareth their manners in the wilderness. child, so bare He them through the wilderness.

This passage occurs in Paul's speech in the synagogue in Antioch in Pisidia, and speaking to a Jewish audience, he evidently had in his mind Deut. 1:31. This rendering is given in the margin of the common version.

## A. V.

## Conybeare.

Acts 17:22. Then Paul stood in the midst of Mars' Hill and said, Ye men of Athens, I perceive that Ye men of Athens, all things



in all things ye are too supersti- which I behold bear witness to  
tious. your carefulness in religion.

From Paul's speech to the Athenians. The rendering of the common version is singularly unhappy, as it entirely destroys the graceful courtesy of the Apostle's opening address, and represents him as beginning his speech by offending his audience.

*A. V.*

*Conybeare.*

*Acts 17 : 30.* And the times of Howbeit, these past times of this ignorance God winked at. ignorance God hath overlooked.

No such metaphor as "winked at" is to be found in the original.

*A. V.*

*Conybeare.*

*1 Thess. 4 : 15.* For this we say This I declare to you, by the unto you by the word of the Lord, authority of the Lord, that we who that we which are alive and re- are living, who survive to behold main unto the coming of the Lord the appearing of our Lord, shall shall not prevent them which are not enter into his presence sooner asleep. than the dead.

Our authors seem strongly to incline to the opinion that Paul was not very clear on the subject of the second coming of Christ. He seems to have shared to some extent in the common expectancy of the times, at least so far as to suppose the speedy appearing of Christ possible, or even probable, and the only point in which he corrects the Thessalonians is respecting the resurrection of believers, declaring it to be contemporaneous with the appearing of the Saviour. It seems difficult to understand some passages in the Apostle's letters without the aid of some such supposition. See *1 Thess. 5 : 4 ; 2 Thess. 2 : 8 ; 1 Tim. 6 : 14-15.* The fact that vaticinations of the second coming of Christ, and the end of the world, have been uttered in every age, and especially in every great critical and convulsive era since the ascension of the risen Saviour is among not the least curious and significant facts of history.\* We take them to be the foregraspings of eager expectancy,—

\* Perhaps the most popular vaticinations of the present day are those of Dr. CUMMING of London. Time will reveal whether or not he is a second Noah.

the articulate utterance of the weary heart of Christendom exclaiming, "O Lord, how long?"

Mr. Conybeare makes more intelligible many passages of the Apostle's letters by inserting the "I" instead of the "We," which Paul uses according to the idiom of many ancient as well as modern writers.

## A. V.

## Conybeare.

1 Cor. 1: 17. For Christ sent me forth as his me not to baptize, but to preach the gospel; not with wisdom of publish His Glad-tidings; and that words, lest the cross of Christ not with the wisdom of argument, should be made of none effect. lest thereby the cross of Christ

1 Cor. 1: 18. For the preaching of the cross is to them that perish, foolishness; but unto us those in the way of perdition, are which are saved, it is the power of God. folly; but to us in the way of salvation, they are the power of God.

Our translator, in such passages as this, uniformly renders *σῶμα*, those "in the way of salvation," instead of "saved," and not unfrequently it gives a shade of variation in the meaning.

## A. V.

## Conybeare.

1 Cor. 2: 6. Howbeit, we speak wisdom among them that are ripe in knowledge I speak wisdom. are perfect. dom.

1 Cor. 2: 13. Which things also we speak, not in the words we speak, in words not taught by which man's wisdom teacheth, but man's wisdom, but by the Holy which the Holy Ghost teacheth; Spirit; explaining spiritual things comparing spiritual things with to spiritual men. spiritual.

The manifest reference here seems to be to the different classes of converts in the primitive Church, ranked according to their degrees of Christian attainment. For the rendering of the last expression in verse 13 compare 3: 1.

## A. V.

## Conybeare.

1 Cor. 5: 7. Purge out, there- Cast out, therefore, the old leav-

fore, the old leaven, that ye may en, that your body may be renewed, be a new lump, as ye are unleavened throughout, even as now (at this Paschal season,) you are without taint of leaven.

This interpretation is adhered to in opposition to the opinion of Chrysostom, and some eminent modern commentators, and is based upon the supposition that the Gentile Christians joined with the Jewish Christians in celebrating the Paschal feast after the Jewish manner, at least to the extent here indicated. If this be so, the beauty of the local allusion is but imperfectly brought out in the common version.

*A. V.**Conybeare.*

1 Cor. 6: 12. All things are (But some of you say)—“all lawful unto me, but all things are things are lawful for me.” (Be not expedient; all things are law. it so,) but not all things are good ful for me, but I will not be for me: though all things are in brought under the power of any. my power, they shall not bring me under their power.

The Apostle seems to be holding a colloquy here with the Corinthian free-thinkers, who argued that the existence of bodily appetites proved the lawfulness of their gratification,—a species of reasoning which has reappeared under various forms in modern times. The common version makes Paul speak entirely in his own proper person. Compare 10: 23.

*A. V.**Conybeare.*

1 Cor. 7: 21. Art thou call- Wast thou in slavery at the ed being a servant? Care not for time of thy calling? Care not for it; but if thou mayest be free, use it. Nay, though thou have power to gain thy freedom, seek rather to remain content.

The Greek here is ambiguous, and might be so rendered as to give directly opposite precepts. The translation given is that advocated by Chrysostom, Meyer and De Wette, as best agreeing with the whole context.

*A. V.**Conybeare.*

1 Cor. 7: 36-7. But if any But if any man thinks that he man think that he behaveth himself is treating his virgin daughter in

uncomely toward his virgin, if she an unseemly manner, by leaving pass the flower of her age, and her unmarried beyond the flower need so require, let him do what of her age, and if need so require, he will, he sinneth not; let them let him act according to his will; marry. he may do so without sin; let

Nevertheless, he that standeth them, (the daughter and suitor) steadfast in his heart, having no marry. But he who is firm in his necessity, but hath power over his resolve, and is not constrained to own will, and hath so decreed in marry his daughter, but has the his heart that he will keep his virgin, doeth well. power of carrying out his will, and has determined to keep her unmarried, doeth well.

The variation here is important; making the reference to be to the desire of Christian *parents* to devote their daughters to virginity.

The opening verses of the eighth and ninth chapters are rendered more intelligible by rendering them as though written in reply to a letter received from the Corinthian Church, embodying as quotations some of the topics and charges contained in that letter.

## A. V.

## Conybeare.

1 Cor. 10: 1-2. Moreover, But you, brethren, I call to brethren, I would not that ye member our forefathers; how they should be ignorant how that all all were guarded by the pillar of our fathers were under the cloud, the cloud, and all passed safely and all passed through the sea; through the sea. And (as you and were all baptized unto Moses were baptized unto Christ) they all, through the cloud, and through the sea, were baptized unto Moses.

The object seems to be to warn the Corinthians against immorality, as forfeiting the blessings of the new covenant, as the sins of the Israelites forfeited for them the blessings of the old covenant.

## A. V.

## Conybeare.

1 Cor. 11: 10. For this cause Therefore, the woman ought to ought the woman to have power wear a sign of subjection upon her on her head, because of the angels. head, because of the angels.

The meaning of this very difficult expression is given (hypothetically) as follows: "The angels are sent as ministering servants to attend upon Christians, and are especially present when the Church assembles for public worship; and they would be offended by any violation of decency or order."

## A. V.

## Conybeare.

1 Cor. 11: 29. For he that eat- For he who eats and drinks of  
eth and drinketh unworthily, eat- it unworthily, eats and drinks a  
eth and drinketh damnation to judgment against himself, since  
himself, not discerning the Lord's he makes no difference between  
body. the Lord's body and common food.

The strong rendering of this important passage, in the received version, has been a stumbling block to many weak believers.

## A. V.

## Conybeare.

1. Cor. 14: 18. I thank my I offer thanksgiving to God in  
God, I speak with tongues more private, speaking in Tongues to  
than ye all. Him more than any of you.

On the gift of tongues, see former article. Also compare v. 2, of this chapter.

## A. V.

## Conybeare.

1 Cor. 16: 22. If any man love Let him who loves not the Lord  
not the Lord Jesus Christ, let him Jesus Christ be accursed. *The*  
be Anathema Maran-atha. *Lord cometh.*

On this we have the following note, which seems satisfactory. "Maran-atha" means "The Lord cometh," and is used apparently by St. Paul as a kind of motto; compare *ο κυριος ερχοι*, (Phil. 4: 5.) Billroth thinks that he wrote it in Hebrew characters, as a part of the autograph by which he authenticated this letter. Buxtorf (Lex. Chald. 827,) says it was a part of a Jewish cursing formula, from the "Prophecy of Enoch," (Jude 14;) but this view appears to be without foundation. In fact, it would have been most incongruous to have blended together a Greek word (ANATHEMA) with a Hebrew phrase (MARAN-ATHA,) and to use the compound as a formula of execration. This was not done until (in later ages of the Church) the meaning of the terms themselves was lost."

## A. V.

## Conybeare.

2 Cor. 2: 14-16. Now thanks But thanks be to God who leads  
 be unto God, which always causeth me on from place to place in the  
 us to triumph in Christ, and ma- train of his triumph, to celebrate  
 keth manifest the savor of his his victory over the enemies of  
 knowledge by us in every place. Christ; and by me sends forth the  
 For we are unto God a sweet savor knowledge of him, a steam of fra-  
 of Christ, in them that are saved grant incense, throughout the  
 and in them that perish. To the world. For Christ's is the fragrance  
 one we are the savor of death unto which I offer up to God, whether  
 death; and to the other the savor among those in the way of salva-  
 of life unto life. tion, or among those in the way of  
 perdition; but to these it is an  
 odor of death, to those of life.

## A. V.

## Conybeare.

2 Cor. 4: 7. But we have this But this treasure is lodged in a  
 treasure in earthen vessels, that body of fragile clay, so that the  
 the excellency of the power may surpassing might which aids me,  
 be of God, and not of us. should be God's and not my own.

The personal references of these letters should not, if possi-  
 ble, be lost in the statement of general truths. This is a  
 governing principle with that school of exegesis which seeks  
 first to understand the Scripture in its special, or particular  
 relations, and then to deduce from these its wider application.

## A. V.

## Conybeare.

2 Cor. 5: 2-3. For in this we And for this I groan with earn-  
 groan earnestly desiring to be est longings, desiring to cover my  
 clothed upon with our house which earthly raiment with the robes of  
 is from heaven; if so be that being my heavenly mansion. (If in-  
 clothed we shall not be found na- deed I shall be found still clad in  
 ked. my fleshly garment.)

Our translator, according to his hypothesis, before-mention-  
 ed, here makes Paul express himself as uncertain whether he  
 should be found living at the second coming of Christ or not.  
 The rendering of the common version is obscure, to say the  
 least.

*A. V.**Conybeare.*

2 *Cor.* 5: 16. Wherefore I therefore, from henceforth, henceforth know we no man after view no man carnally: Yea, though the flesh: Yea, though we have once my view of Christ was carnal, known Christ after the flesh, yet yet now it is no longer carnal. now, henceforth know we him no more.

2 *Cor.* 6: 11-13. O, ye Corinthians, my mouth has spoken inthians, our mouth is open unto to you freely,—my heart has open you, our heart is enlarged. Ye ed itself fully towards you. You are not straitened in us, but ye are find no narrowness in my love, but straitened in your own bowels. the narrowness is in your own. I Now for a recompense in the same, pray you, therefore, in return for (I speak as unto my children,) be my affection, (I speak as to my children,) let your hearts be opened in like manner.

Verse 14. Be not unequally Cease to yoke yourselves unequally in ill-matched intercourse with unbelievers. yoked together with unbelievers. with unbelievers.

We cite these as instances of the way in which the meaning of the original may be made at once apparent; whilst it (or indeed any definite meaning in some cases) can be gained only by a somewhat laborious study of the version in common use. It will be seen that in the passage last quoted, our translator cuts off the direct (and very common) application of it to the question of marriage. It refers rather to general social intercourse with Judaizers and heathen. See context.

*A. V.**Conybeare.*

*Gal.* 2: 3-5. But neither Ti- Yet not even Titus, my own tus, who was with me, being a companion, (being a Greek,) was Greek, was compelled to be circumcised. But circumcised; And that because of this communication [with the false brethren unawares brought Apostles in Judea] I undertook on in, who came in privily to spy out account of the false brethren who our liberty which we have in gained entrance by fraud, for they Christ Jesus, that they might crept in among us to spy out our bring us into bondage; freedom, (which we possess in

To whom we gave place by sub- Christ Jesus,) that they might en-



jection, no, not for an hour; that slave us under their own yoke. the truth of the Gospel might continue with you.

To whom I yielded no submission, no, not for an hour; that you might continue to enjoy the reality of Christ's Glad Tidings.

Every discriminating reader of the first half of this second chapter of the letter to the Galatians, must have been compelled to suppose, either that the original was very obscure, or that the translation was very clumsy. The original is not entirely free from obscurity, something needing to be supplied at the beginning of the fourth verse, but the common version nearly destroys what clearness the original has, besides being clumsy and unreadable. There is nothing answering to the "neither" of the third verse; and there is no sensible connection between the third and fourth. The version of Mr. Conybeare makes the whole passage intelligible.

*A. V.**Conybeare.*

*Gal. 3: 4-5.* Have ye suffered so many things in vain? if it be in vain—if indeed it has been yet in vain. He, therefore, that ministereth to you the Spirit, and gifts of Him who furnisheth you worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

Have you received so many benedictions in vain?—if indeed it has been yet in vain. I say, How came the minister to you the Spirit, and gifts of Him who furnishes you with the fulness of the Spirit, and works in you the power of miracles? Came they from the deeds of the Law, or from the teaching of Faith?

The change of person here gives a material change in the sense.

*A. V.**Conybeare.*

*Gal. 3: 19-20.* Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

To what end, then, was the Law? It was added because of the transgressions of men, till the Seed should come, to whom belonged the promise; and it was ordained through the ministration of angels by the hands of [Moses, who was]

Now, a mediator is not a mediator [between God and the  
 ater of one; but God is one. people.] Now where a mediator  
 is there must be two parties. But  
 God is one, [and there is no second  
 party to his promise.]

To this passage, which has doubtless puzzled every unlearned reader, justice requires us to add our author's explanatory note. "St. Paul's argument here is left by him exceedingly elliptical, and therefore very obscure; as is evident from the fact that more than two hundred and fifty different explanations of the passage have been advocated by different commentators. The most natural meaning appears to be as follows: 'It is better to depend upon an unconditional promise of God, than upon a covenant made between God and man; for in the latter case the conditions of the covenant might be broken by man (as they had been,) and so the blessings forfeited; whereas in the former case, God being immutable, the blessings derived from His promise, remain steadfast forever.' The passage is parallel with Rom. 4: 13-16."

## A. V.

*Conybeare.*

*Gal.* 3: 24. Wherefore the law Thus, even as the slave who  
 was our school-master to bring us leads a child to the house of the  
 unto Christ, that we might be justified by faith. school-master, so the Law led us  
 to our teacher Christ, that by Faith  
 we might be justified.

*Παῖδαγωγός* is here taken to mean "the slave who accompanies boys to the public schools." See any standard Greek Lexicon. The metaphor is quite as good, and more complete than that of the common version.

## A. V.

*Conybeare.*

*Gal.* 4: 12-14. Brethren, I I beseech you, brethren, to be-  
 beseech you, be as I am; for I am come as I am [and seek no more a  
 as ye are; ye have not injured me place among the circumcised;] for  
 at all. Ye know how through in- I too have become as you are [and  
 firmity of the flesh I preached the have cast away the pride of my cir-  
 Gospel unto you at the first. And cumcison.] You have never wrong-  
 my temptation which was in my ed me hitherto; on the contrary,

flesh, ye despised not, nor reject- although it was sickness (as you ed; but received me as an angel of know) which caused me to preach God, even as Christ Jesus.

the Glad tidings to you at my first visit, yet you neither scorned nor loathed me because of the bodily infirmity which was my trial; but you welcomed me as an angel of God, yea, even as Christ Jesus.

Here again we have an obscure passage rendered comprehensible. It is very unfortunate that the word *temptation* has so changed its meaning in the last two hundred and fifty years, as to make the Authorized Version of the 14th verse a great source of misapprehension to ignorant readers. Some have even been led to imagine that St. Paul spoke of a *sinful habit* in which he indulged, and to the dominion of which he was encouraged (see 2 Cor. 12: 9.) contentedly to resign himself!

## A. V.

## Conybeare.

*Gal. 4: 24-26.* Which things are an allegory; for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.

Now, all this is allegorical; for these two women are the two covenants; the first given from Mount Sinai, whose children are born in bondage, which is Hagar, (for the word Hagar signifies Mount Sinai in Arabia;) and herein she answers to the earthly Jerusalem, for she continues in bondage with her children. But [Sarah is the second covenant, which is in Christ, and answers to the heavenly Jerusalem; for] the heavenly Jerusalem is free, and is the mother of us all.

It is sometimes impossible to render intelligibly the elliptical arguments of Paul without supplying in the translation what is left to be implied in the original. This is done in the 26th verse, the parallel being incomplete without it.

## A. V.

## Conybeare.

*Gal. 6: 2.* Bear ye one another's burdens

er's burdens, and so fulfil the law and so fulfil the law of Christ. \* \* of Christ.

Verse 5. For every man shall bear his own burden. For each will bear the load [of sin] which is his own [instead of magnifying the load which is his brother's.]

The translation of the two words *Φορτιον* and *βαρος*, by the same term "*burden*," seems to make St. Paul contradict himself. His meaning evidently is, that self-examination will prevent us from comparing ourselves boastfully with our neighbor; we shall have enough to do with our own sins, without scrutinizing his.

## A. V.

*Conybeare.*

*Gal.* 6: 11. Ye see how large a letter I have written unto you with mine own hand. Observe the size of the characters in which I have written to you with my own hand.

Mr. Conybeare here differs from nearly all the English commentators and critics, in making this the beginning of the Apostle's usual autograph postscript, the body of the Epistle being written by an amanuensis. Only two reasons are adduced, the one verbal, the other general, viz: That *πρὸς ἁπαντας τοὺς ἀδελφούς*, cannot well be taken as equivalent to *ἐπιστολή*; and that none of the epistles bear more evident marks than this one of having been written from dictation. These reasons, together with the fact that what follows verse 11, is a recapitulation of the pith of the whole Letter, have some plausibility; there is, however, a verbal difficulty left unnoticed. Why should the writer of such a postscript merely, use the aorist *ἔγραψα*, instead of a term indicating present or future time? Why say, "I have written," instead of "I write," or "I am writing?"

We have but a few instances to cite from the Epistle to the Romans; which may seem strange considering that it is the longest and most elaborate of all Paul's Letters. But owing to its didactic and metaphysical character, and the absence of the same abundance of local allusion and illustration, which characterizes most of the other epistles, there is not the same room in it for variation of rendering, or for the display of those

peculiar excellencies which distinguish Mr. Conybeare as a translator. And though his translation is done with great care and accuracy, and by its nice shades of meaning throws much light upon many obscure passages, yet we have not been able to note a large number of points which we deem worth contrasting with the Authorized Version according to the method which we are now pursuing. A few will suffice.

## A. V.

## Conybeare.

Rom. 1: 18. \* \* \* men, \* \* \* men, who keep  
who hold the truth in unrighteous- down the truth [which they know]  
ness. by the wickedness wherein they  
live.

6: 6-7. Knowing this that For we know that our old man  
our old man is crucified with him, was [then] crucified with Christ,  
that the body of sin might be de- that the sinful body [of the old  
stroyed, that henceforth we should man] might be destroyed, that we  
not serve sin. For he that is dead might no longer be the slaves of  
is freed from sin. sin; (for he that is dead is justifi-  
ed from sin.)

The gist of this closing illustration seems to be that if a criminal charge is brought against a man who died before the perpetration of the crime, he must be acquitted, since he could not have committed the act charged against him.

## A. V.

## Conybeare.

Rom. 7: 25. So then, with the So then, in myself, though I am  
mind I myself serve the law of subject in my mind to the law of  
God; but with the flesh the law of God, yet in my flesh I am subject  
sin. to the law of sin.

8: 20. For the creature was For the creation was made sub-  
made subject to vanity, &c. ject to corruption and decay, &c.

9: 19. Thou wilt say then un- Thou wilt say to me, then, Why  
to me, Why doth he yet find fault? does God still blame us? for who  
for who hath resisted his will? can resist his will?"

We cannot refrain from giving the entire note on this last verse. "Here comes the great question—no longer made from the standing-point of the Jew, but proceeding from the feeling of universal justice. St. Paul answers the question by treating the subject as one above the comprehension of the

human intellect, when considered in itself objectively. If it be once acknowledged that there is any difference between the character and ultimate fate of a good and a bad man, the intellect is logically led, step by step, to contemplate the will of the Creator, as the cause of this difference. The question, "*Why hast thou made me thus?*" will equally occur and be equally perplexing in any system of religion, either natural or revealed. It is, in fact, a difficulty springing at once from the permitted existence of evil. Scripture considers men under two points of view; first, as created by God, and secondly, as free and moral agents themselves. These two points of view are to the intellect of man, irreconcilable; yet both must be true, since the reason convinces us of the one, and the conscience of the other. St. Paul is considering men here under the first of these aspects, as the creatures of God, entirely dependent on God's will. It is to be observed that he does not say that God's will is arbitrary, but only that men are entirely dependent on God's will. The reasons by which God's will itself is determined are left in the inscrutable mystery which conceals God's nature from man. The objection and the answer given to it, partly here and partly in chapter 3: 5-8, may be stated as follows:

*Objector.*—If men are so entirely dependent on God's will, how can He, with justice, blame their actions?

*Answer.*—By the very constitution of thy nature thou art compelled to acknowledge the blame-worthiness of certain actions, and the justice of their punishment; therefore, it is self-contradictory to say that a certain intellectual view of man's dependence on God would make these actions innocent; thou art forced to feel them guilty whether thou wilt or no, and (9: 20) it is vain to argue against the constitution of thy nature, or its author.

The metaphysical questions relating to this subject which have divided the Christian world, are left unsolved by Scripture, which does not attempt to reconcile the apparent inconsistency between the objective and subjective views of man and his actions. Hence many have been led to neglect one side

of the truth for the sake of endeavoring to make a consistent theory; thus the Pelagians have denied the dependence of man's will on God, and the Fatalists have denied the freedom of man's moral agency.

We may further observe that Paul does not here explicitly refer to eternal happiness or to its opposite. His main subject is the national rejection of the Jews, and the above more general topics are only incidentally introduced." (Vol. II, page 178-9.

## A. V.

## Conybeare.

Rom. 12: 2 \* \* \* \* \* that by an  
that ye may prove what is that unerring test you may discover  
good, and acceptable, and perfect the will of God: even that which  
will of God. is good, and acceptable and perfect.

## A. V.

## Conybeare.

14. 1. Him that is weak in the faith receive ye, but not to doubtful disputations. Him who is weak in his faith receive into your fellowship, and make no distinctions for opinions' sake.

We pass on to cull a few instances from the shorter epistles in the order in which our author supposes them to have been written.

## A. V.

## Conybeare.

Col. 1: 19-20. For it pleased the Father that in him should all the Fulness of the universe dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him I say whether they be things in earth or things in heaven. For He willed that in Himself all the Fulness of the universe should dwell; and by Himself He willed to reconcile all things to Himself, having made peace by the blood of His cross; by Himself (I say) to reconcile all that exists, whether on the earth, or in the heavens.

The subject of the verb *Εὐδοκῆς*, is supplied in the common version ("the Father.") Mr. Conybeare thinks there is no



need to seek a new subject when there is one already expressed in the preceding verse, viz: Christ. He understands the Apostle thus to set forth emphatically the true divinity and supremacy of Christ over against the angelolatry of the Colossian heretics, who seem to have taught like some of the later Gnostics, that Christ was only one, perhaps the highest, of the angelic hierarchy. See verses 15-17, *Supra*, and chapter 2: 9-10, which our author translates, "For in Him dwells all the Fulness of the Godhead in bodily form, and in Him you have your fulness; for He is the head of all the Principalities and Powers."

## A. V.

*Conybeare.*

*Col. 2: 20-23.* Wherefore, if If, then, when you died with ye be dead with Christ from the Christ, you put away the childish rudiments of the world, why as lessons of outward things, why, as though living in the world, are ye though you still lived in outward subject to ordinances, (Touch not; things) do you submit yourselves taste not; handle not; which all to decrees, ("hold not, taste not, are to perish with the using) after touch not"—forbidding the use the commandments and doctrines of things which are all made to be of men? Which things have in- consumed in the using,) founded deed a show of wisdom in will- on the precepts and doctrines of worship, and humility, and ne- men? For these precepts, though gleeting of the body; not in any they have a show of wisdom, in a honor to the satisfying of the flesh. self-chosen worship, and in humiliation, and chastening of the body, are of no value to check the indulgence of fleshly passions.

This is a passage of acknowledged difficulty, but the rendering here given seems to be in harmony with 1 Cor. 6: 12-13.

## A. V.

*Conybeare.*

*Eph. 4: 22.* \* put off \* \* \* put off the old man,  
\* \* the old man, which is whose way is destruction, follow-  
corrupt according to the deceitful ing the desires which deceive.  
lusts.

4: 30. And grieve not the And grieve not the Holy Spirit

Holy Spirit of God, whereby ye of God, who was given to seal you are sealed unto the day of redemption for the day of redemption.

5 : 18-19. And be not drunk Be not drunk with wine, like with wine, wherein is excess ; those who live riotously ; but be but be filled with the Spirit ; filled with the indwelling of the speaking to yourselves in psalms, Spirit, when ye speak one to another and hymns, and spiritual songs, er. Let your singing be of psalms, singing and making melody in and hymns, and spiritual songs, your heart to the Lord. and make melody with the music of your hearts to the Lord.

The translator sees in this passage, throughout, an implied contrast between the heathen and the Christian practice, as though he had said : "*When you meet let your enjoyment consist not in fulness of wine, but fulness of the Spirit ; let your songs be, not the drinking-songs of heathen feasts, but psalms and hymns ; and their accompaniment, not the music of the lyre, but the melody of the heart ; while you sing them to the praise not of Bacchus or Venus, but of the Lord Jesus Christ.*"\*

## A. V.

## Conybeare.

Phil. 1 : 22. But if I live in But whether this life in the flesh the flesh, this is the fruit of my shall be the fruit of my labor, and labor ; yet what I shall choose I what I should choose, I know not. wot not.

2 : 30. Because for the work Because his labor in the cause of Christ he was nigh unto death, of Christ brought him near to not regarding his life, to supply death ; for he hazarded his life your lack of service toward me. that he might supply all which you could not do, in ministering to me.

The authorized version of this last passage seems to contain a reflection upon the Philippian Christians. None such was intended. The brethren at Philippi had made a contribution

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\* We remark in passing, that a little attention to the then existing circumstances in which this Epistle was written, might prevent a certain class of expositors from limiting the "psalms, and hymns, and spiritual songs" of the above passage, to what are technically known as the "Psalms of David."

for the relief of the beloved Apostle's prison necessities, and sent it by the hand of Epaphroditus,—a journey, it seems, attended with peril and followed by sickness. The "lack of service" which Epaphroditus supplied was in bringing the offering which could not be brought by all in person.

## A. V.

## Conybeare.

*Phil.* 3 : 15. Let us, therefore, Let us all, then, who are ripe in as many as be perfect, be thus understanding, be thus minded, minded, &c. &c.

4 : 2-3. I beseech Euodias, I exhort Euodia, and I exhort and beseech Syntyche, that they Syntyche to be of one mind in the be of the same mind in the Lord. Lord. Yea, and I beseech thee, And I beseech thee, also, true also, my true yoke-fellow, to help yoke-fellow, help those women them [to be reconciled ;] for they which labored with me in the strove earnestly in the work of the gospel, with Clement also, and Glad-Tidings with me, together with other my fellow-laborers, &c. with Clemens and my other fellow-laborers, &c.

The variation from the common version here is considerable. The two women mentioned, were zealous helpers of the Apostle, but had since become unhappily at variance. There is no means of knowing who was the person addressed as "true yoke-fellow;" apparently some eminent Christian at Philippi to whom the Epistle was to be presented in the first instance. Chrysostom mentions a hypothesis that Συζυγος, is a proper name. We have the authority of Origen for regarding this Clemens as the same who was afterwards bishop of Rome.

## A. V.

## Conybeare.

1 *Tim.* 2 : 15 Notwithstanding, But women will be saved by the she shall be saved in child bearing, bearing of children ; if they continue in faith, and char- tinue in faith and love and holity, and holiness, with sobriety. ness, with self-restraint.

It is difficult to give an accurate version of this remarkable passage, without a paraphrase. The sense given it by some, that it contains a promise of succor in the perils of child-birth, is without foundation ; much less ground is there to suppose

that child-bearing is intimated to be a condition of salvation. Paul's meaning is that women are to be kept in the path of safety, not by taking upon themselves the office of the man, (by taking a public part in the assemblies of the Church, &c.,) but by the performance of the peculiar functions which God has assigned to their sex.

## A. V.

## Conybeare.

1 Tim. 3: 2. A bishop then      A Bishop, then must be free must be blameless, the husband of from reproach, the husband of one one wife, &c.      wife, &c.

Several different constructions have been put upon this precept. It has been supposed (1) to prescribe marriage, (2) to forbid polygamy, (3) to forbid second marriages. The most probable interpretation is that which regards it as directed against the *successive* polygamy which was so common under the corrupt facility of divorce allowed by the Greek and Roman laws.

## A. V.

## Conybeare.

1 Tim. 3: 15. \* \* that \* \* that thou mayest know thou mayest know how thou how to conduct thyself in the oughtest to behave thyself in the house of God (for such is the house of God, which is the church Church of the living God) as a of the living God, the pillar and pillar and main-stay of the truth. ground of the truth.

The interpretation of Gregory of Nyssa is here adopted, which makes Timothy, and not the Church, to be the "pillar," &c., in analogy with Gal. 2: 9, where James, Peter, and John are called "pillars," &c. We are not disposed to follow Mr. Conybeare in this instance, on the strength of any of the reasons given for weakening this important passage.

## A. V.

## Conybeare.

1 Tim. 6: 5-6. \* \* Sup- \* \* \* who think that posing that gain is godliness; \* godliness is a gainful trade. But \* \* But godliness with con- godliness with contentment is truly tentment is great gain.      ly gainful.

The authorized version reverses the true order and violates the laws of the article.

## A. V.

## Conybeare.

1 Tim. 6: 20-21. O Timothy, O Timotheus, guard the treasure which is committed to thee which is committed to thy trust, avoiding profane and trust, and avoid the profane babbling, and oppositions of blings and antitheses of the false-science falsely so called; which ly-named "Knowledge;" which some professing have erred concerning the faith.

It seems very clear from the pastoral epistles that the unsanctified *Πωσις*, or "philosophy falsely so called," which afterwards developed into the multitudinous and threatening forms of Gnosticism, had already germinated and was bearing its first ill-favored fruits within the borders of the Church.

## A. V.

## Conybeare.

Titus 1: 12. One of themselves, It was said by one of themselves, even a prophet of their own, said, a prophet of their own,—“Al-The Cretians are always liars, evil ways liars and beasts are the Cret-beasts, slow-bellies. tans, and inwardly sluggish.”

Epimenides, of Crete, a poet who lived in the sixth century before Christ, is the author quoted.

A characteristic of the pastoral epistles is the frequency of quotations which are not to be found with anything like verbal accuracy in the Old Testament Scriptures. They seem to have been current sayings, or Christian proverbs, embodying some important item of Christian truth, or doctrine, or admonition, which were floating from mouth to mouth, indicating that a Christian traditional literature was in a rapid state of formation, of which the "Apostle's Creed" is the most remarkable and lasting product. Such quotations are found at 1 Tim. 3: 1; 1 Tim. 3: 16; 1 Tim. 4: 9-10; Titus 3: 8; 2 Tim. 2: 11-13, and 2 Tim. 11: 19.

We shall not, owing to the large space we have already occupied in this way, lead our readers through the translation of the Epistle to the Hebrews. It would be worthy of an extended and careful analysis. The Epistle itself is one which needs peculiar care in translating, and which affords an ample field for the ingenuity, and critical and antiquarian researches

of Mr. Conybeare. To it he has done equal justice with the other more strictly Pauline Epistles, and by the help of his assistance the ordinary reader may see a richness of meaning and a beauty of illustration where it can hardly be expected he would see them in the common version. It has not been our aim in this paper to render service particularly to the scholar or the critic; but to indicate to the ordinary pulpit expounder of the Word of God the kind of aid he may receive, in the work of exegesis, from the volumes before us. We have given mere specimens.

We take leave of these volumes with the grateful conviction that our labors upon them have been both pleasurable and profitable to ourselves. They have made us better acquainted with a great character, a character eminently worthy of study from a merely human point of view; and they have brought us into more intimate sympathy with that portion of the "lively oracles," which we owe, under the illuminating Spirit, to the pen of the great Apostles of the Gentiles. Such, we are persuaded, will be their effect upon the great mass of their readers. They are the product of a healthy and vigorous growth of English literature.\* They indicate, here and

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\* We humbly venture to record our dissent from the severe sentence of condemnation which the *Biblical Repertory* (April, 1855) flings at the "Broad Church" party in the Church of England. It occurs in a short notice of a new work by the Rev. Charles Kingsley, and is as follows. "He belongs, we understand, to that small but brilliant coterie in the English establishment, who have been styled by one of their leaders, the "Broad Church School." A similar class in this country glory in the title of Liberal Christians. We augur little good from any religious teachings of this school." One of the most common sins against Christian charity and truth is committed by making sweeping assertions from isolated data. If the author of "*Alton Locke*" was the only legitimate representative of the "Broad Church School," we should have little fault to find with the philippic of the *Repertory*. But when we remember that the products of the "Broad Church School" embrace the writings of Richard Chevenix Trench, (See *Bib. Rep.* for 1851, p. 51, and 1850, p. 340 and pp. 681-2,) all the writings of Frederic Denison Maurice, (See *Bib. Rep.* for 1854, pp. 197-98,) Archdeacon Hare's "*Mission of the Comforter*" (See *Bib. Rep.* for 1854, p. 199,) the vigorous pamphlets of Arch. bishop Whately, the *Sermons and Correspondence of Dr. Thomas Arnold* of blessed memory, and the *Life and Epistles of St. Paul* by Conybeare and Howson, we cannot help thinking that the "small but brilliant coterie" have given to the world some religious teachings of which we may venture to augur good. We do not know precisely who are intended by the "Liberal Christians" in this country; but we opine it is a title in which one might rather glory than in that of "Illiberal Christians," which some seem to make their peculiar boast.

there, a type of thinking and feeling upon many of the great questions of modern Christendom, which, to our mind, tends most immediately to the solution of these questions, and which we should be happy to discover to be the prevailing type of thinking and feeling in the bosom of modern Protestantism. The translations of the Epistles and Speeches we regard as one of the most important features of the work. They will stimulate an intelligent study of the Word of God. They will dissipate the delusion (of no little practical force in many minds) that the received version is the only possible correct one, that it is exhaustive of the whole contents of the Scriptures, and almost inspired. Something is needed to breathe into our common orthodox Protestant "worship of the letter" a spirit which shall give it vitality, and save it from the charge, not always without foundation, of being mere bibliolatry. To this the authors of this work, and the school of writers and thinkers to which they belong, have contributed more than a mite; for which the future heirs of a healthy Christianity will not be unmindful of them.

Chambersburg, Pa.

J. C.

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ART. II.—COLLEGE GOVERNMENT.\*

FIRST of all, young gentlemen, permit me to congratulate you on your safe return from your homes, your robust health, the renewal of endeared social relations, and the prospective pleasures of College life. To me these pleasures were among the most joyous and endearing of my youth. They form a

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\* An Introductory Address, delivered to the Students of Franklin and Marshall College at the opening of the Summer Term, May 4th, 1855.



green spot in the past, covered with waiving trees, and vocal with the song of birds, to which memory loves to run back with unchanging fondness. Indeed, did I possess the power of magic, I would once more for a while be a college student; I would enter the class-room from day to day; I would catch the truthful words with eager earnestness as they once fell from revered lips, alas! now sealed in death; I would roam again over hill and dale at the morn or even, in the buoyancy of ripening physical vigor, and listen to hear the forest ringing with the voices of my boon companions; yes, I would once more live the life of a college student, perform its duties, pass through all its scenes, and look out upon the wide sphere of manhood, the unclouded sun of hope shining full upon it. For those were precious days. But my wand should fill my bosom with a far deeper sense of the diamond value of youth. I would look upon my responsibilities, upon my duties to God and man, upon the vast interests of the future, with a keener eye and a more earnest heart.

These fanciful representations are not mere fancy. It is because the varied experiences of public life, enable me to set an estimate on youth and college education, such as I never could when a student myself, that I can congratulate you on the renewal of your relations with all my heart. Yet my pleasure is mingled with some degree of sadness. How differently a man of forty and a boy of fifteen look upon youth, emphatically the sowing season of life's harvest. Could I use the art of the fabled magician, I would for an hour, transfer you to the prime of manhood. The intervening days, weeks, months and years should be a lively reality, filled out with the cares, trials, disappointments, joys, pursuits, plans and seriousness of actual life. I would stand upon the line that divides equally the allotted period of our earthly existence, and then reflect upon the past with an earnest mind. I would let memory and imagination call up with the vividness of reality the happy days of boyhood, the golden days of college life, and cause the worth of every hour, the worth of every branch of study, and the intimate connection of every opportunity to cultivate mind and heart, with your peace, usefulness and hon-

or, to pass under solemn review. You should sit in judgment on two score years, and decide, in the light of the wisdom that mature age alone serves to impart, upon the inestimable preciousness of youth and the vital importance of thorough Christian education and scholarship. Conscience would doubtless approve of many instances of diligence, self-denial and perseverance. Many scenes would certainly be the source of calm satisfaction. But how many scenes and events, standing out clearly in all their relations, would be of an opposite character? How many vain, vain regrets would embitter your peace? Unbidden the useless but sincere wish would rise from many a heart: O that the days of my youth would once more come back!

Then you should awake again to the real and natural, as one awakes from a dream, and know that you are sitting on these seats, just ready to enter upon the duties of another Session. But the transition would carry with it an impression, deeper than that which any chisel can engrave upon a marble slab. The view of the solemnity and earnestness of life would inspire new resolutions, give firmness of purpose and enlist your feelings in favor of Literature, Science and Christian character, with more enthusiasm than all the efforts of the Faculty can breathe into your souls.

Again I say, these fanciful representations are not all fancy. They illustrate to you the manner in which maturer years enable a reflecting mind rightly to appreciate the value and the pleasures of a student's life. You can infer too why I have said that my congratulations are not free from sadness. The majority of even the most diligent and earnest students, fail to appreciate their privileges and advantages fully. Although they make good proficiency in most or many branches of study, and their general deportment commands the full approval of their Teachers, yet, when, in after life, they subject their whole course of conduct to the scrutiny of a mature judgment and an enlightened conscience, there are but few that will be free from all regrets. In view of the solemn and momentous interests of humanity that demand the devotion of every virtuous, intelligent man, your own consciences will deal with every

word, with every day's labor, ten-fold more severely than did ever any Teacher or Professor. Hence it becomes the Faculty of this College, it becomes me, to aid you both by regular instruction and by kind counsel, in the development and discipline of your intellects and in the formation of a firm moral character, in order that you may enter into the sphere of manhood with the consciousness that you have made earnest and successful preparation to work for man and for God.

There are numerous topics upon which I might dwell in this Introductory. Either one would be a theme for profitable reflection. But as I am just assuming the trust to which I was called last July, I desire to discuss a subject that is immediately connected with the duties of my office as President. It is *the Government of the College*.

Two principles are necessarily involved in all rational, Christian Government. One is the principle of authority; the other, that of freedom. Both must be maintained inviolate. It is the harmony of their operation that constitutes well-regulated life.

The necessity of authority, the sound judgment of every one, will at once concede. To establish it is unnecessary. To affirm that the State, or a community, or an association, or a College, or a family, can prosper without its regulating and conservative influence is simply absurd. In this country particularly, this glorious land of republican freedom, every man, woman and child is subject to the authority of suitable laws from the scavenger or chimney-sweeper, up through all the various grades of our social organization, to the President of the United States himself. Everywhere it is adapted to the particular sphere or condition of life which it affects.

Authority obtains expression in the form of customs and laws. All specific laws rest in the general or moral law, which, when traced to its ultimate ground, is the will of God; from this every regulation derives its validity and binding force. They are wise in proportion as they properly express the demands of the general law in its relation to given cases. Strictly speaking, men never originate or make any laws. They simply study the wants of a given sphere or condition or de-

partment of society and apply the great principle of right. They interpret the determinations of God's will. These interpretations or decisions carry with them, as long as they are not retracted, all the force of the moral law itself. In all good constitutions, in all good laws and regulations, God speaks through the understanding and will of men. Men indeed may err; men actually do often err, even the wisest and best; circumstances change; the age advances; the prevailing spirit and tendencies of the world are modified; there is progress in knowledge, wisdom, virtue and in a clear insight into the higher wants of mankind as well as into the comprehensive claims of Christianity. In consequence customs and laws, though they may in themselves be good, also undergo change. Some laws are discovered to be unwise or unnecessary and must be abrogated; some, to be defective and must be modified and improved; whilst others are seen to be wanting altogether, hence new ones must be enacted. This necessity of change in the course of time does not, however, affect the general principle just affirmed. Whilst any particular law exists it is the rule of right and duty for those to whom it applies. There is no other authoritative expression of what God's will requires in the premises. Any violation is, therefore, morally wrong. Obedience is morally right. In one case, the conscience, duly enlightened by the Word of God, will condemn the act and produce a sense of guilt; in the other, it will always approve and awaken a sense of complacency and honor. I know of but one exception. It arises when specific law or authoritative demand, plainly contradicts the revealed will of God.

Such also is the nature of good College laws. The object of a College is to develop the intellectual and moral faculties; to enable a man to think logically and independently; to instil right principles of thinking and of morals; and thus, by a course of thorough and comprehensive training, to lay the foundation for profound scholarship, extensive learning, and a noble, manly, and truly Christian character. I can conceive of no lower or more limited aim as legitimate. The constitution, course of study, and the laws, embody, on the one hand, the views of the Board of Trustees and of the Faculty as to

what is in all respects the best way to perform so important and difficult a work. They are the result of long experience, extensive observation and careful reflection. Although they do not lay claim to being free from imperfections, yet they challenge the respect of every student as expressing the united judgment of those who have been entrusted with the responsibility of conducting the Institution. On the other hand, these laws express the will of God concerning the conduct of a student. Some of them, indeed, are but a simple repetition of God's commands; others are such as the universal judgment of the good and the virtuous, apply to all men everywhere; and those that regulate and apply to College life specifically are either self-evident or are proved to be necessary by experience. In what light then shall a student look at College laws? Are they mere whims of fancy? Are they arbitrary enactments? Are they the result of ignorance or of the love of despotic sway? Are they a collection of obsolete notions? No. They are not only wise and necessary statutes, but they come with the authority of the moral law stamped upon them. They teach every member of the Institution what is his solemn duty—what God himself requires at his hands whilst filling this particular relation. Coming with such authority, they address themselves to every man's sense of honor—to every man's conscience. The authority of College Government is, therefore, the authority of moral law, expressed in various specific subordinate regulations adapted to the exigencies of a College.

This, young gentlemen, is not only a Christian view of College authority, but it is also the only honorable view—honorable alike to the Faculty, to me, and to you yourselves. The arbitrary will of any individual or of any body of men, no matter how intelligent or scientific, cannot bind the conscience or command the respect of those who respect themselves. Laws that rest on no deeper basis are no stronger than a spider's web. They do not merit even as much regard. For my part, I will obey no one but God. But whenever He speaks, no matter by whom or where, let my soul bow in profoundest reverence. Nor do I ask any young man to obey any person but God. But I would have every one remember that

God speaks to men by men. He speaks to men by the constitution of the world, by the normal institutions of society, by every relation growing out of the divinely-established order of things, and by every law, whether civil, religious, moral, or collegiate, that springs from a recognition of God's will and design. God speaks to me in the duties that belong to my office as a Professor and as the presiding officer. God speaks to you in every law of the College and in the duties that devolve upon you as students in all your relations. To view College laws in this light respects you both as men and as freemen. Your true relation to our common Creator and Judge is recognized. One man is not at the disposal of the will of another man. All are alike subject to a higher law. In one sense, the Professor and the Student stand side by side on the same platform. Both must recognize the supreme authority of law and lead a life of moral rectitude. Both must yield promptly to the call of duty. But as their stations and duties differ widely, so do their privileges and prerogatives. The wide difference of duties, rights and privileges is, however, entirely consistent with the respect due to both. The laws respect you as free and rational beings. You respect yourselves in rendering cheerful obedience to the laws; and every member of the Faculty evinces proper respect both for the person and character of the student, and for the honor of the College when he seeks to maintain the inviolability of the laws and direct all the affairs of the Institution in accordance with their general spirit.

To maintain the authority of the laws is entrusted to the Faculty, and particularly to the President of the Institution. A connivance at serious infractions, or a neglect to enforce order when it is disregarded, argues a culpable indifference to the reputation of the College and to the character and future prospects of the student. It is no more, therefore, than you all doubtless expect and desire to hear, when I say that I respect the laws of Franklin and Marshall College and shall endeavor to maintain their authority with decision and firmness. I owe it to the honor of the College; I owe it to the Board of Trustees; I owe it to the community in which we live; I owe

it to your parents or guardians ; I owe it to you, young gentlemen ; I owe it to myself ; and above all I owe it to God. These various obligations bind my conscience to this course as by so many bands of steel ; and I must be faithful to my solemn trust.

Numerous cases arise, however, for which there exists no particular law ; for even particular laws are in their nature more or less general. The mode of conducting a College, depends after all, to a great extent, upon the discretion and energy of the Faculty and its President. The laws may be administered kindly or unkindly, with due discrimination of temperament, times and circumstances, or with mechanical rigor. All I can promise is that I shall look upon you not only as students, but as my brothers ; that I shall deal with you as a man of Christian principle should deal with men of Christian principle, or as an honorable man should deal with honorable men. I shall be able to overlook an error or find an extenuation for some improprieties of conduct in a young man who respects his own obligations and manifests a becoming sense of honor. But not one among you, do I believe, would wish me to respect a coxcomb or to repose confidence in the word of a scoundrel. The lancet is good for a festering sore, particularly when it is ripe. When an ugly excrescence grows upon the cheek-bone, the sooner the surgeon applies his sharp knife, the better it is for the face.

The question may now be put, Whether such a view of authority, does not imply slavish subjection on the part of the student ? Is there no violence done to the freedom of his nature ? In reply, I proceed to discuss the second principle involved in good Government, namely, that of *Freedom*.

The opinion, that the authority of law, or of an officer or body of men invested with the prerogatives of a trust, is antagonistic to the freedom of any individual affected by the judicious exercise of such authority, is false. It is false both in theory and in practice. There is no necessary antagonism between necessity and liberty. The reverse is true. Liberty and necessity, freedom and authority, include each other. For what, let me ask, is freedom ? Certainly not the determina-



tions of will in opposition to law or in defiance of it. That does not constitute freedom, but arbitrariness, licentiousness, lawlessness. Freedom of thought, freedom of will, freedom of action, imply the conformity of a person to the laws of thinking, to the laws of physical life, to a certain objective order of things in virtue of which he possesses his rights. Law is an internal necessity that constitutes the only guarantee and the very soul of freedom. Illustrations are abundant. Free speech demands obedience to the laws of language; free thought, obedience to the laws of mind; free discussion, conformity to the rules of logic; and free citizenship pre-supposes a strict observance of civil laws. Indeed a citizen is free only in the degree that he performs his duties to his neighbor and to the State. The more profound his respect is for law and the order of society, the more free is he in all his private affairs and public business. And what is the state of the case as regards our own independent Republic? National independence involves the necessity of subjection to the fundamental law or the Constitution of the confederacy, and of implicit obedience to the national will as expressed in accordance with the provisions of that Constitution. The moment this fundamental law is transgressed or ignored; the moment the national will, constitutionally expressed, is disregarded by the officers of government, and the will of an individual citizen, or of another nation is substituted in its stead, that moment a blow is struck at the pillar of our national liberties. The nation itself is bound. It cannot choose between its own will and the will of a foreign nation. As soon as it does, it is in the act of casting national independence to the winds.

These facts illustrate the position that true freedom involves the authority and supremacy of law. The true freedom of a College Student, accordingly, pre-supposes the existence of good College laws. But if these laws are not enforced—if they remain a dead letter on the statute-book—if transgression is winked at, I ask, of what avail are laws? What beneficial supervision have the wayward and thoughtless? What protection have the considerate and moral? It is plain, that for all practical purposes, an Institution might as well have no

laws; nay, I think it were even better; for then the moral character of the student would not suffer the evil effects of conscious transgression; and the Faculty would not be guilty of culpable inconsistency. Hence neither the existence nor the strict enforcement of law is in any way incompatible with freedom, but both are its condition and warrant.

A good student of a well regulated College is not only really free, but he also feels free. He enters the Institution of his own free will. He assents to the propriety of its regulations and voluntarily obligates himself to comply with them. He approves of good order; is averse to every species of irregular or immoral conduct; and takes delight in the acquisition of knowledge and the pursuits of science. Diligence, regularity and good order are the element of his life. He obeys his own will and gratifies his own wishes; for his will and his wishes harmonize with the established order of the Institution. He is, therefore, under no uncomfortable restraint. He is bearing no burden. There are no chains binding his hands. There is no yoke galling his neck. For the spirit of the laws is the controlling principle of his conduct. He cannot indeed choose between obedience and disobedience. But what of that? Can he choose between living on land and living in water like a fish? Does a young man not feel free, because he *must* inhale the atmosphere? Just as much sense would there be in asserting, that he is not free and does not feel free morally, because he must obey the laws. If the spirit of good order lives in his own bosom, he will comply with the necessary requisitions as naturally and as cheerfully as a fish confines his movements to the waters of a stream. He will be sensible of no more uneasiness and friction than he is whilst his heart forces the blood through the arteries and veins of his healthy body.

I do not assert that every student is or feels free. Any one who would prefer vice to morality, irregular to regular habits, indolence to industry, must feel College laws to be shackles upon his limbs. The more carefully and strictly they are enforced, the heavier and more irksome will they be. It cannot be otherwise. It is so in all the stations and relations of life. To all transgressors, law is like a bit and bridle, or like a

heavy burden on a donkey's back. The way of the transgressor is hard, always hard. Thus the incumbent of any office, who takes no delight in the performance of its duties, becomes a slave to his work. An external necessity forces him along against the hidden inclinations of his heart. In this respect, there is no difference between a student and a professor. The professor, who passes mechanically through the dry routine of his Lectures and Recitations, whose soul does not live in his work, is not free, but may feel his duties to be as unwelcome and irksome as does any self-indulgent student of his class. The sound of the College-bell may grate with equal pain upon the ears of both; and draw them up to the post of duty as by the force of a log-chain. But just in proportion as either student, or a professor, is carried along by strong love to the duties of his station, will he be insensible of any supervision or authority above or outside of him, uttering the stern demands of law. Each delights in the joyousness of breathing the pure air of moral freedom.

I started out with the general proposition, that all good government necessarily involves two principles: authority and freedom. These I have discussed briefly in their relation to a College, in order to show that the reciprocal action of both forces results in the normal formation of individual character and in the proper regulation of a Literary Institution. The general inference which I may proceed to draw from the whole discussion is, that under a judicious administration of College Government, the students learn to govern themselves. The students govern themselves under the direction of a system of laws that they approve as necessary and good. This is true of every diligent, earnest, moral young man in the Institution. He is not sensible of any authority or controlling force that comes in conflict with his wishes and feelings. He sees no high stone wall around him, over which he is anxious to leap. Nay more: College is his classic home; and at the expiration of a long vacation, he returns to its pleasures and duties with as much joy and eagerness as he had hastened away to receive the warm greetings of those loved ones who dwell beneath the parental roof. Punctuality in the discharge of all his duties,

becomes the habit of his life, and he moves along to the entire satisfaction of all his Instructors, forgetful even of the demands of law and of the presence of authority; just as a healthy man will breathe, unconscious of a law of his nature rendering it absolutely necessary. In this way he develops not only the character of an excellent Student, but is also in process of forming the true character of an American citizen. For the union of these two elements, the supremacy of law and the freedom of the individual, sustains the relation of a fundamental principle to the whole structure of Christian society under our Republican Government. At College he learns to govern himself both according to the laws of God and the laws of his physical, intellectual and moral nature. When he enters upon public life and assists in working out the great problems of humanity, he is not only a law-abiding, independent man, but he is able also to govern those who are disposed to transgress the laws and tread just authority beneath their feet. He can rule himself and can rule others.

This is the general idea of College Government that determined the course of my honored predecessors in office, Rauch and Nevin. Time and again, as circumstances rendered it expedient, I heard it fall from their lips. It always authenticated itself as truth to my own consciousness, and I trust has had its due influence upon my life. In my official relation to you, young gentlemen, I intend to carry out this idea. I shall endeavor to walk in the footsteps of my predecessors. There are no general principles to be changed; I need but seek to apply those that formed the character of Franklin and Marshall College to the varying exigencies that continually arise.

It was my intention to consider some further particulars involved in the general view of College Government that I have attempted to unfold. But this address is already as long as I expected it to be; and I do not wish to weary your attention. I shall, therefore, avail myself of some future occasion to speak in detail upon the bearings of the subject.

In conclusion, let me add, that I enter upon my official duties among you, in the belief that you all cordially approve of law and good order. No one shall be the object of suspicion.

Trusting to your good sense and love of right, I shall address your judgment and self-respect, treating you as young men of principle, whenever it may be necessary to take cognizance of any infraction of the laws. To the simple exercise of authority I shall never resort, except when no other course is open. I give you my hand in pledge of sincere devotion to your highest interests, and my heart would ever confide in your integrity and manliness. May the ties that shall be formed by daily intercourse here, increase in strength with advancing life, and unite us in the bonds of a sacred friendship that death alone can sever.

Franklin and Marshall College, }  
Lancaster, Pa. }

E. V. G.

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ART. III.—THE QUESTION OF THE DAY, IN THE PROTESTANT  
EPISCOPAL CHURCH.

AMONG the very interesting and important subjects, now engaging particular attention in the Episcopal Church, that which has most prominence, and which, from a general solicitude with regard to it, has been called the question of the day, is that of increasing the efficiency of the Church among the masses. A number of questions in the recent circular of the Commission of Bishops, invite a contemplation of the subject in a variety of bearings. And the venerable authors of them are, most properly, far from understanding by *the masses* (an expression which they do not here use) any particular classes of society. They contemplate all classes and avocations, for the interests of which present ecclesiastical provisions may seem to need some extended adaptation. All the points involved

concern every Christian denomination, which has not an over-weening confidence in its own perfect and thoroughly furnished adaptation to the mission of converting the world. And where is there one, which does not require other appliances than it now wields, to grapple with the peculiar difficulties besetting the Church of Christ in these days,—to say nothing of the increase of those difficulties, at a rate of progress, of which the superficial Christianity of the time is unable to take due cognizance?

There are two branches of inquiry, as to ministerial efficiency, on which we here offer some observations, designed to be rather suggestive of reflection, than either instructive or controversial; and these mainly in the direction marked out by certain of the questions in the circular referred to. One of these branches, which may be indicated as *charitable ministration*, we shall attempt presently, as connected with the question: "How can the influence of our ministry be made to reach the multitudes?" \* \* \* \* The other comprises the kindred subjects of *preaching* and influence on *Church-attendance*, the consideration of which, first of all, we propose in connection with the following questions (the second, eleventh, and twelfth, in the first series:)

"Could any change be advantageously made in the prevalent character of our preaching? If yea, state what, and by what means. What modes of instruction, besides sermons from the pulpit, have you found specially beneficial and effective?"

"Ought not young men to be seen in our churches in much larger number? Please to suggest means."

"How can the proper influence of our Church over men engrossed in business be secured?"

We do not attempt specific replies to these questions, but merely take notes on their collective topics.

1. Sermons are in general too long. Their usual length not only is an impediment to a sustained interest in them, but contributes less than anything to agreeable associations, in the minds of the many, with an attendance on divine service; particularly among young people, who cannot but connect such occasions less with the idea of privilege than with that of im-

posed discipline. But of course there are occasions, when a subject requires, that a discourse upon it should be a kind of treatise in its way.

The causes of lengthy preaching in ordinary cases seem to be these. One is, that professional culture in this department is rather unfavorable to the compression of matter. Another is, that, lengthy discourses being in vogue, most preachers would rather not risk the appearance of having but little to say, or of being supposed to treat lightly the office of preaching, or to be seemingly doing less work than their fellow-laborers in this form,—it being but too probable that the work of the study, as such, will be popularly rated as much with reference to the quantity produced, as to any other grounds of estimate.

It can hardly be denied, that the several departments of public speaking—certainly the pulpit, and the halls of legislation—exemplify a more than proportionate cultivation of diffusiveness. It is a natural result of the almost universal policy in education, to task the faculties with discussion or with composition, antecedently to the possession of a store of ideas. The aim, in these early efforts, is to acquire a facility in finding something to say,—as if writers and speakers do not find that out soon enough, and if, on occasions of duty, anything should be found which is not *suggested* by the business or subject in hand.

2. Our academic culture tends apparently to the production of too much uniformity of judgment in relation to intellectual types and models of writing—to too much conventionality. We have no personal acquaintance with the process of that culture, but judge of it from its fruits. There is not room enough on our professional platform of taste, for any great variety in the intellectual and literary cast of the theological mind among us. It may be doubted whether we should have any place for a Kingsley, or even a Melville—minds not of the prevalent mould; for it is as foreign specimens that their productions have an interest here. Emerson, too, if he were a Christian divine, and that in every sense, would be nobody; for how could *he*, possessor of "Apollo's lute," submit to the



trammels of conventional homiletics? An ordinary professional judgment, on sermons for delivery in our pulpits, has less reference to their character as reflections of the mind of the preacher, than to the question whether they are after the approved models of sermonizing. Yet the fact that published sermons are scarcely ever read in this country, and that a volume of native sermons is the last thing a book-seller would undertake to publish at his own risk, whatever be their merit, is a sign that the public mind is so familiar with the sameness of their character, as regards form and matter, that, with all its curiosity on the subject of religion, it has little expectation of either adding materially to its ideas, or of forming new associations through such a medium.

3. The preceding observations lead to some remark on the question of a clergyman's use of other sermons than those of his own composition. If the preparation of more than one sermon in the week limits his sphere of usefulness in other respects, undoubtedly the labor of preparing his discourses should be lightened: *provided* that, whatever use he may make of the productions of others for this purpose, if he does it in such a manner as tends to advance his own credit as an original writer, it becomes those who are aware of it to write him down a thief.\* We submit whether it would not be a good practice for those of the clergy who deliver more than one discourse in a week to take a volume of useful sermons into the pulpit on the extra occasions. But as this practice has never been common, though it is not without precedent, the advantages connected with it should be enumerated. They appear to be these: (1.) The time of the clergyman could be better divided, for the greater good of the greater number; for it

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\* On the other hand, those who allow nothing to be original which has been previously said by another, may learn something from the following sentiments of Pascal: "Il y a des gens qui voudraient qu'un auteur ne parlât jamais des choses dont les autres ont parlé; autrement, on l'accuse de ne rien dire de nouveau. Mais, si les matières qu'il traite ne sont pas nouvelles, la disposition en est nouvelle. Quand on joue à la paume, c'est une même balle dont on joue l'un et l'autre; mais l'un a la place mieux. J'aimerais autant qu'on l'accusât de se servir des mots anciens: comme si les mêmes pensées ne formaient pas un autre corps de discours par une disposition différente, aussi bien que les mêmes mots forment d'autres pensées par les différentes dispositions."

should be borne in mind that, as his *parochial* duties are not confined to the *church*, so his *professional* duties are not confined to the *parish*—unless his personal capacity for usefulness is thus confined. (2.) His mind would be more free—a state better adapted to do justice to the various duties engaging his attention.\* (3.) The congregation would be sure of hearing good discourses, on all those occasions when they would otherwise have but the hurried supplement to the main preparations of the preacher. (4.) The laity, few of whom read many sermons, would be made acquainted with those minds of the Church, who being dead yet speak, and with a select corps of contemporary divines who are remote from them. (5.) Those members of the congregation whose minds, more enlarged than that of their pastor, need illustrations of doctrine above the level of his capacity, would thus have advantages, which an attention to *his* productions *exclusively* would not procure to them.†

The only objections to the plan appear to be these: One is, that some members of other congregations may chance to come in the afternoon, expressly to hear the minister of the church, and of course one of *his* sermons. Let them come at the right time for their own purposes. Besides, how common it is, when a stranger has heard a preacher for the first time, and that in the afternoon, to hear it said, "But you should hear him in the *morning*!"—which of course implies that, so far as hearing him to advantage is concerned, you might as well, and better too, have heard him deliver a select discourse of another divine. Another objection is, that hearers may have read several of the printed sermons. Now this objection carries with it more than one answer to itself. While but few are likely to have read such sermons, at the same time, if a sermon has been read to any purpose, its tendency will be to edify the more when *preached*, by virtue of the promises to a faithful *hearing* of the word; for which profitable hearing, the

\* Men of questionable gifts are very apt to affect indifference with respect to the diminution of their mental labors. Perhaps they take little trouble.

† If we are here told, that minds of every capacity should have nothing but "the plain gospel," we call on the objector to be consistent, and to exclude everything which is above the simplicity of a Sunday school book.

previous reading will have better prepared the hearer. Besides, the sermons of the pastor himself are likely to be heard again, as they ought to be, if they are good for anything. Indeed, the great divines, who supply many of our popular preachers with matter and sentiment, have left no great number of sermons. The objections to the plan are entitled to no weight, by the side of the advantages.

4. There would be great public advantages from the appointment of a class of Lecturers to discuss subjects which are less usual in pastoral discourses, but which are of incalculable importance to people of various classes,—such as: evidences of divine truth; ethics, as applied to the circumstances of commercial, political, professional, and ordinary life; science, in any way applied to theology, religion, and morals. Such provisions, if extensively promoted, might supersede the necessity for prize essays, as regards subjects which could properly come within the sphere of the pulpit. Or if, instead of that effect, it should have the opposite one, that of promoting a call for such essays, through an increased interest in discussions of that nature, this would be better still. The direct purpose of such institutions could hardly fail to be answered to a considerable extent. They might do much for young men in our cities, by leading many of them to estimate a high moral and religious culture, even as grafted on their secular aims, and as related to any honorable destinies they might hope to fulfill in life. Men of business would have a rich resource for their enlightenment, or at all events for directing and facilitating their search after truth, and the knowledge of duty. And their reasonable expectations from such institutions would doubtless influence their liberality in behalf of the endowment of them.

On the above topics, no doubt better suggestions from other quarters are in reserve; and we await them, with a readiness to yield to them a preference over these, if apparently better calculated to conduce to the ends contemplated.

We now propose attention to the collateral question alluded to at the commencement of this article: "How can the influ-

ence of our ministry be made to reach the multitudes now living without the gospel in our own land and neighborhood, (a) by social intercourse, (b) by extra parochial services, (c) by philanthropic labors, &c. ?”

The remarks about to be here submitted on this question, will have more reference to its general spirit, than to the points particularized in it. And the subject shall be considered mainly in its application to city parishes.

The idea we have of a properly occupied ministry in such fields, contemplates a somewhat equalized division of time and labor, between ecclesiastical duty and the ministration of Charity and Mercy. Doubtless there are many, including even some of those who have the greatest share of pulpit labors, that do thus divide their ministrations. But in general, they regard their pulpit duties, when fully sufficient time is allotted to preparation for them, as enough for their capacity. And when parish duties of every variety are laid on the clergyman, some are unavoidably driven into a corner; the performance of some, and the previous preparation for others, must be hurried; and that, recklessly of the well-being of the mind thus burthened and harassed. But even allowing that the *mind* is thus warrantably sacrificed, it may be questioned whether the *heart* is likely to be thus duly cultivated; for a mind ever hurried is not a very edifying companion to the heart. In truth, the health of the one is as important as that of the other to the pastoral charge and to the interests of those who are the subjects of that charge.\*

The author of “*New Themes for the Protestant Clergy*,” whatever judgment the several points in the scope of his work may call for, appears to us to hold impregnable positions when he observes, that “the hand of charity must accompany the tongue of truth; the latter must enter into the heart, but the former must open the door;” and that, without “a veritable fulfilment of the law of love, the gospel cannot be preached to the poor, as prescribed and intended in the New Testament.” The following extract illustrates this view, and embodies perhaps an adequate answer to the question of the commission now before us:

\* A discourse on “*The Priesthood in the World*,” by Dr. Wyatt, is richly suggestive, on topics kindred to the above.

"It may be said, the clergy are already burdened beyond their strength, and that they cannot assume such duties as are here designated. True, they are so burdened, and they are constantly sacrificing breath and life to a mistaken system. Two-thirds of their present current duties should be dispensed with, to make room for the ministry of kindness, which would promote health instead of destroying it, and prolong life instead of shortening it. The personal effort required by a ministry of consolation and succor among the poor, the afflicted, the sick, and the imprisoned, would give vigor to the body and nerve to the mind; it would deepen the affections and enlarge the views; it would confer a knowledge of human nature, and an insight into the ways of Providence, which no other clerical training can accomplish. It would show that he who makes such acquisitions, may carry to the study of the Scriptures a commentary shedding a holier and purer light than all the volumes which human intellect, without such experience, has yet devoted to that purpose. A servant of Christ, engaged in the very work in which his Master labored, must acquire the very knowledge and experience which will enable him fully to understand and appreciate the lessons delivered by Christ while so engaged."

It will be said, how greatly people accustomed to hear frequently sermons and lectures would miss them if the number be diminished. We do not believe it, except in the case of idle parishioners, for the most part. Yet, without any diminution in number, these addresses might be partly provided in the unoriginal way spoken of on a former page; and, even if not, the parties interested would be better edified if they took part, as they should, in the ministrations referred to, which, as *connected with the gospel preached*, would be vastly more improving to the heart, than ever so much preaching *without* these collateral exercises. Multiplied occasions for profiting by *all* the means of grace, ought to be highly valued; but it should be observed with what tenacity many professed Christians seem to adhere to the notion, that the *frequency* of their hearing the word is, in itself, the means to be the most trusted for the renewing of their souls, and the building up of their

hopes. The form which the sentiment of such dependence appears to take in the minds of some, is this : that so many occasions of hearing present a greater number of chances for the occurrence of some occasion on which they, individually, may become more seriously impressed. But there is another manner of looking at the subject, which is more consonant with reason, and with the laws of moral and spiritual influence : it is this, that a *frequent ineffectual* hearing of the word of God tends to render people (as some have expressed it) *gospel hardened* ; for they hear it so often without effect, that they become proof against its power.

There is, both in *ministerial* and in *lay* life, an insufficient degree of active exercises for the heart. By active ones are here meant such as have external objects, as distinguished from devotional and contemplative ones. Whatever degree of such exercises may be presented by objects of sympathy in a person's own circle, or where he has a personal or a social interest, it is altogether inadequate, as stimulating no self-sacrifice apart from such interests. The defective life alluded to is referable to a remarkable feature in Protestant Christianity, which calls for serious attention. That *intro-version* which an evangelical culture of the affections requires, is practically assumed, by most protestants, to be the whole of experimental religion. But it is a Scriptural condition of the new life, that it should "draw out" the soul. Mere introversion, without this, tends to an exclusive self-concern of the soul, even when properly devoted to the things which concern its peace ; and, when it is not so devoted, the affections become self-occupied, for want of appropriate functions *without*. In illustration of this, observe professedly religious people to be as illiberal as others, and a laborious ministry on the part of a clergyman to be no guarantee for an unselfish professional character. The natural effect on the heart of a minister, from a so much more than proportionate attention to the pulpit department of ministerial functions, is somewhat like that of *discipline* without proportionate *cultivation* ; for, while *experiences* are abundantly formed, *qualities*, even as influenced by divine grace, are not duly cherished. And it is the same with

the hearers. We hold it then to be a very great mistake in the Protestant mind, that almost all ministerial work of love is convertible into *preaching*,—as if labor in that form which is the most *wearing*, must be the best labor of love, or, better still, as if it were ascertained by *calculation*, that those who support the ministry get from it, in this form, the most for their money; other modes of pastoral service too being but contingent, while this they are sure of.\*

Besides, preaching alone on Christian duties is inadequate to the diffusion of knowledge and truth on *social* questions. The actual application of Christianity to the wants of society in such a way as to show that *that*, as practically applied, is the great desideratum of society, is indispensable to give effect to the preaching of the gospel, among all classes; for that collateral feature of the mission of Christ, "to heal the broken hearted," requires such illustration as his representatives can give it, and in forms appreciable by every class.

Again, an indispensable way to the hearts of the people is the manifestation of a spirit of *self-sacrifice*. Now, though the greatest proof of it may be found in a clergyman's wearing himself out by preaching, yet it has not that effect in any proportionate degree; and this is owing to its being an office peculiarly and exclusively professional. For it is known that the lawyer, the statesman, and others will thus sacrifice themselves *con amore* to their respective professions; and that even those engaged in the pursuit of gain, dwell "where pallid study spreads her mid-night wings." Unjust though it is to the ministerial character, to rate no higher its sacrifices in this form, it indicates the policy—not indeed of neglecting, or holding in less account, the office of preaching, but, of manifesting the spirit in question in *other* charitable forms, of a nature to promote and extend the influence of the ministry. This is not the place for examples in illustration of the forms it would take,

\* "Custom takes us to church twice on Sunday; but, suppose it were the custom of all whose circumstances admitted of it, to spend the afternoon of the day in works of mercy, would there be less acceptable worship of Him who went about doing good? Would there not be a nearer imitation of his own manner of spending the Sabbath, seeing he so often made it the day for his healing the sick, &c.?"



even if the pen could suggest them so well as actual occupation, in a sphere of charitable ministration such as is here contemplated. Many ministers there are, ready for works of charity in any form within their capabilities and opportunities. But, before they could do justice to themselves or to the cause, they must be freed from the burthen of the prevalent routine of pastoral duty, which public sentiment in the Church has established.

In addition to the advantage of thus bringing the ministerial office nearer to the homes and hearts of multitudes, not only of those actually brought into contact with it, but of such as might only know it by the repute consequent on such a manifestation of it,—this sphere of ministry would have more or less effect on the character of the individuals engaged in it; in the case of some an immense effect. Their preaching would be improved and emboldened; for they would be less concerned about the judgment of those who, being “sound, need not a physician,” whether for the soul or the body. And the spirit of sacrifice would be drawn out in modes which cannot occur to a person’s mind, unless the sphere of action to which those modes are appropriate is accessible and entered upon. It is there too that a minister of Christ would best realize the harmonies of even a fallen and mortifying state of things—as thus the Christian minstrel:

“The Son of God, in doing good,  
Was fain to look to heaven and sigh:  
And shall the heirs of sinful blood  
Seek joy unmixed, in charity?  
God will not let love’s work impart  
Full solace, lest it steal the heart,  
Be thou content in tears to sow,  
Blossoming, like Jesus, in thy wo.”†

Among the good offices that would naturally fall in with a course of ministerial engagements such as we have supposed, would be that of devising various courses that private liberality (such as desires judicious opportunities,) may take, and submitting them discretionally without anticipating concurrence.

† Christian Year—Twelfth Sunday after Trinity.

Much of the discouragement there is to recommending channels of benevolence, arises from the usual supposition that the mention of such is a virtual application in their behalf,—in a word, *begging*. Consequently opportunities, of which the benevolent would be glad to avail themselves if presented to them, are often lost from an unwillingness to trouble them on such subjects, except in cases where we are bent on pressing certain claims in which we take the most interest; though these may not attract so much interest from those to whom we appeal. The way to get rid of difficulty and false delicacy, alike on the part of those who have objects to recommend to benevolence or liberality, and of those who, having objects of predilection, would rather not have others pressed on them, would be this: to have it conventionally understood that it is the *duty*, both of ministers and laymen, to make known the various interests of which they have particular personal knowledge, as entitled to the liberality of their parish, or of their social circle; and that the mere *report* of such objects implies no *application* in their behalf. If *some* objects should gain a less exclusive attention in this way than otherwise, yet others having as good claims might be the better cared for; and probably none would be quite neglected, for the mere want of an interested and politic advocate. It might be a useful public present, from a clergyman to his parishoners, if at certain seasons he would circulate (by placing in every pew, or otherwise,) a printed list of all the objects which he considers as having a claim to be recommended to liberality, giving prominence to those in which he desires to see particular interest taken. If there are any of private nature, let it be indicated that there are such, awaiting private inquiry after them. In the case of those objects, the amount of contributions to which is required to be publicly known, there is the plate, or any other medium that may be preferred. At all events, however numerous the collections made in connection with this general plan, it could not be complained, as it is at present in many churches, that the begging from the chancel is incessant. If it be said that a counterbalancing subject of complaint may be found in the unceasing mention of some objects or other, we can but reply

that such a practice is an indispensable feature of Christian society, and that those to whose ears such sounds are discordant, are not the proper persons to give tone to that society.

Supposing the clergyman of a parish to have the time afforded by such parochial arrangements as are here contemplated, he would be a competent person for benevolent persons to look to, as a private quarter for information, if not consultation, on the most appropriate modes of dispensing the beneficence within their power and their willing heart. "The liberal deviseth\* liberal things," says the evangelical Prophet; and in *devising* them, such persons need sources for judicious and confidential reference; though, whatever plans might be suggested, the adoption of them should never be looked for as a matter of course, nor should a minister ever allow in his own mind the assumption that any such weight is due to his suggestions. Moreover, the minister being, not the depository (unless this is the only convenient course) but the introducer of the beneficently disposed to the objects in request, in this manner any advantages, that could have attended the consignment of appropriated means to ecclesiastical distribution, would be combined with the advantages of a *personal* distribution of them. If individuals are in question, such contact between the giver and the benefited (except in cases where the delicacy of liberality would require the avoidance of it,) would be beneficial to the giver, by exercising his pains-taking to find occasion to do good, and through his witnessing both the call for, and the effect of, his benevolence; and it would raise the spirit of the depressed, by enabling him to behold and to recognize *friends*—not of his own making, for such have failed him, but of the gift of God.

If services to mankind, in such forms as are here submitted to be an expedient department of the ordinary life of pastors, should not appear likely to aid in bringing the ministry nearer and nearer to the homes and hearts of the people in every class of society, while the Church is incorrupt, her doctrine pure,

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\* *Systematic benevolence* does not fill the idea conveyed by this expression. Perfect as that may be, so far as it goes, the Scriptural idea includes likewise the direction of well-managed benevolence even into *newly discovered* channels, which moreover are to be *sought out*.

and her ministers faithful,—then we have no faith in any attempted means by which the influence of the ministry (with its present gifts,) may be made to reach the multitudes now living without the gospel in our own land and neighborhood.

In closing these remarks, a mere word is sufficient to suggest the importance of experimental preparation, for the theory of ministerial avocation here presented. But, even independently of this consideration, it would seem that, for the ministry of the gospel of Christ, that must be a cold and faint preparation, which does not include the cherished habit of visiting the poor, and the suffering, from whatever cause. It is here submitted with deference, that candidates for the ministry should be put in a way for making this a partial engagement; and that, not only for the timely cultivation of the professional practice of so doing, but also for the expansion of the heart, and an early habituation to Christian intercourse with persons in a prostrated condition, of whatever form. It might happen to some, to discover by such means, in good time, their want of adaptedness, in a sense at all satisfactory to their own minds, to the work of the ministry.

P. B.

#### ART. IV.—THE SIGNS OF THE TIMES.

OUR age is developing principles, which we conceive to have been laid far in the past, and it is important to understand these, as well as the spirit at work in our country, to discover whether we tend to happiness, as a people, or to despair and destruction. The tendencies of the Times are fearful and operate

powerfully, both in Church and State, and it betrays a want of interest, if all these can be overlooked, and we in the spirit of perfect safety say, Peace, Peace, when State and Church are rocked on angry waters that threaten anarchy and dissolution.

Every age has its problem to solve. Great principles, taking their rise far in the past, require to be unfolded and carried out to their legitimate results. This is accomplished in the course of History. These principles, are always powerful and tell with effect upon society. Now they may be, in the end, dangerous and pernicious to the State and the Church, or they may tend to the amelioration of humanity and the bettering of the world. By understanding their nature and character, we may speak of the future, and arise and prepare ourselves to resist consequences which may be fatal.

What then are the principles now unfolding? What is the spirit of our philosophy which rules politically and religiously? Whatever these may be, they are assuredly not of a day's growth. They have been laid far in the past, and centuries have been at work in developing them, and the last results seem now to have been reached. There are but few men in the world, who have given rise to great principles, requiring centuries for their realization, while inferior ones assisted in carrying them out to proper results. Such a mind, vast in its proportions, was that of John Locke. He started a system of thinking, of which we have the legitimate consequences in the awful tendencies and terrible signs which mark our present age.

In the immortal "Essay on the Human Understanding," Locke originated an intellectual movement which has exerted more influence on Government and Religion than any English system since. It proposes for its object the "*study of ideas*;" for anything with which the mind is occupied, when we think, he calls an *idea*. This is carried forward: "1st. By investigating the *origin* of our ideas and the means by which we acquire them: 2nd. By showing what knowledge we possess by means of our ideas and determining its certainty, evidence and extent: and then as there are objects in the mind, which we cannot call objects of knowledge, but the reality of which rests solely upon opinion or faith, he proposes: 3rd. To ex-

amine the grounds and the degrees of our assent in matters of this nature." These are his leading features to which, generally, he remained true. The conclusion at which he arrives is, that Experience is the primary source of all our ideas. Before Experience then, the mind is a blank and is compared to a sheet of white paper, remaining so, until the hand of Experience inscribes ideas thereon. This great teacher gives ideas—furnishes stuff for the mind, which is to be worked up. Now this has regard more directly to the *occasion*, than the origin of our ideas. The source in the system is purely empirical; whereas, the truth seems to be, that the mind comes into contact with the world of experience, that its energies may be unfolded. His views of the principal duties of life, correspond to this empiric, sensational idea. Very much is made to turn on the idea of utility, as good and evil are made the result, rather than the foundation, as in all sound morality is the case, of reward and punishment. His principles and his actual teachings, manifested a leaning toward sensationalism, and included germs which bore the fruit "of Utilitarianism in morals, of materialism in metaphysics and scepticism in religion."

Now where principles, with such tendencies as these, are laid down, and the thinking of any country is brought under their power, it is very easy to see that their influence must be felt, not only in religion, but also in politics. If the thinking pervading the masses, is infidel, and generally there are but few men in every community that do the thinking, it is very clear that every department will be tainted and results will be in accordance with the principles which govern. These facts we have amply illustrated in the history of thought. Locke exerted a powerful influence on the thinking of his country. His principles were eagerly laid hold of by deists to carry out their sceptical opinions. Some caught at them, to establish the doctrine of necessity. Others, again carried them out into Materialism, while others, by means of them, aimed a death blow at all moral distinctions. Because of the Utilitarianism of his system, he drew on him the suspicion of Shaftesbury and the learning of the first men of England. But he had advanced a formidable system, which, from its rationalism, met with fa-

vor, and became very powerful. It found an advocate in Hartley, who attempted to carry the system out to its legitimate results, and was here again taken up by Priestly, a mind objective to an extreme. "He could fix his faith on nothing which had not the evidence of sense, in some way or other, impressed upon it." "All science, politics, religion, philosophy, came under the head of sensational." Priestly carried forward the principles of Locke, where Hartley left off and boldly and openly advocated Utilitarianism and Materialism, from which Locke and Hartley would have shrunk back. Then others came forward to carry on the work, who, true to the system, endeavored to banish *spirit* from the universe, "and trample all religious hopes under the feet of materialistic unbelief." Here we have grinning infidelity. "In politics and morals appears Jeremy Bentham, an uncompromising advocate of the Utilitarian system of ethics." So Paley in morals. These are the principles of Locke carried out to their final results, giving us the Utilitarian view of life, and leading to infidelity and scepticism.

But the influence of Locke did not end here. Its seed was carried into unhappy France, and there is little room for doubt, that all the misfortunes of this unfortunate country had their root in the infidel thinking of the people, and not the result of this sensational philosophy. Here the advocates become numerous. Condillac comes forward as the defender of Locke in France and boldly advocates Sensationalism. Bonnet follows after him, still pushing forward, but afraid to draw the conclusion, which was left for the infidels that followed. Helvetius advocated undisguised selfishness. With him, the hand is the great agent in civilization, "and thus, but for its capability, we should never have risen above the bushes around us." Here self-interest is the true ground of all morality, the Utilitarianism of Paley, and upon this selfish view the whole fabric of individual action and political rights are made to depend. Saint Lambert entered the field of thought and in his system his infidelity comes strikingly forward by wholly excluding the very *name of God*. Condorcet would perfect society by education, and substitute it in place of the sanctions of morality



and religion. The cap-stone to the whole system was laid by Baron d'Holbach, in his "*Système de la Nature*," in which materialism, fatalism and avowed atheism, all combined to form a view of human nature, which even Voltaire pronounced to be "illogical in its deductions, absurd in its physics and abominable in its morality." The system was now near its end. Voltaire and his school contributed their part, and the whole received its finish in such personages as d'Alembert, Diderot and others. This is strikingly set out in the "*French Encyclopedia of Sciences*," "where nature in her outward manifestations, is the foundation of all its researches. Man is to it but a mass of organization, mind the development of our sensations. Morality, self-interest, and God the diseased fiction of an unenlightened and enthusiastic age." In a philosophy like this, with the thinking of this infidel type, what could morality or religion expect? How this terrible infidelity acted upon the masses, is seen in the Revolution and the terror that reigned, with which unhappy France was afflicted and from which she has not recovered to this day."\*

This was the spirit of thought in France. Its last consequence was terribly infidel. Now this became impressed on every day life. Socially, civilly and religiously the shock was powerful. Society became desperately deranged. Licentiousness of every grade and form was revealed. To this, the literature filled with this infidel poison, contributed not a little. Politically, these ideas told powerfully. Government felt the effect. All seemed to vibrate, and sparks were kindled into flames, and terror, anarchy, revolution and blood-shed followed. To this day, the government is uncertain; for infidelity still, to a terrible extent, rules, and we would sooner be some humble peasant of Switzerland, than the uncertain Emperor of the French people. In religion, at that time, generally, the nation knew no God. Infidelity had sway, and to this very day France is perhaps more infidel than any civilized nation in the world. In England this sensationalism was not so fearfully carried out, but the principles have been laid, and, unless

\* In this historical exhibition, free use was made of Morell's *History of Modern Philosophy*.

avoided, the consequences *must* come. For this, there are fearful indications already.

Our country is a continuation of the old. We have been moulded by it—we have lived upon it—and it is natural, that these principles should have been, to a great extent, transplanted to this country. In America, the nest for every *ism*, these principles seek development. Already, as in France, we are on a fair way towards socialism and infidelity. The former we have abundantly represented in some of the New England States, and particularly in the new-fangled *ism* of the Mormons; the latter we have terribly revealed in the pulpit, from the press—the rostrum—in the Legislative hall. Without doubt, our age is developing the last results of these principles, the end of which is, as in France, infidelity in Church and State. The tendencies of the present time are certainly fearful, and the signs are such, that no one, having any interest in the State and the Church, can overlook or disregard them. Such are the principles and such are the tendencies at work, and their fruits, perhaps will be sad and melancholy, in the extreme.

Civilization carries with it these leading principles. Mind rules the world. Thought rules in the State and in the Church. History moves forward under two forms; the civil and the religious. As social beings we need the State to carry us forward; as religious beings we need the Church to perfect and complete our spiritual nature, and to prepare and fit us for heaven. Now these have principles underlying them, which are developed in their midst, and as they manifest themselves we have the “signs of the times,” which we have pronounced fearful. These demand our earnest attention.

#### THE STATE.

In order to see whether the signs indicate progress or retrogression, it will assist us, if we keep in view the *idea* of the *State*,—her former grandeur, and then look at the view *now* entertained of her. The State is an institution among men for the protection and the welfare of society. Her origin is divine—a power in the world ordained of God. It is the form

in which human life unfolds and develops itself and is needed, even as the Church is needed to unfold the spiritual part of man. "It is the divine will present in the actual form and organization of a world-unfolding spirit. There is, accordingly, an idea corresponding, which, when normally developed, to its outward form, endeavors always to realize itself, and which will do so when all is complete. There can be no proper unfolding of human life apart from the State, which always forms the deep and wide channel of the History of the World. It commences with the human family and the development of the idea of the State is only an unfolding of humanity. It admits of growth, just as society grows, becoming more complete as it nears the end. Now the internal arrangement may be ordered according to human will, as necessity may require; but the State, the outward form, must always remain true to the idea, which is of divine origin. The State proposes a high and noble end—the welfare of humanity and the elevation of society.

Now this was unquestionably the view of our forefathers. They never claimed to have created her, nor called her into being. With them, she was of divine origin, and this finds expression particularly in the patriotic Washington. More than this, they never claimed to originate power. Modern infidelity had not as yet spread its virus, but power was believed to be divine, and with the Apostle, "ordained of God." Our first struggles in the Revolution, likewise show this; all reverently bowed to authority, and the arm of the law was upheld, for it was something fearful to the transgressor. What lay next to their hearts was the building up, or rather the realizing of this State idea, in a form more perfect and complete than ever before, and in a form too, different from any existing form of Government. Their spirit deserves praise. They knew no selfishness. Washington resigned the power into the hands of Congress, that very power, which might have given him a crown. In the Revolution there was but one end in view. All distinctions in politics, and religion were forgotten. There were no sectional interests. Oppression was hated, liberty desired, and for the gaining of this, "they pledged

their lives, their fortunes and their sacred honor." With this magnanimous spirit they engaged in the contest and fought side by side—the men of the north with the men of the south, and that to establish a form of Government corresponding to the proper idea of the State, for the unfolding of human life. Not only so, but this catholic spirit was handed down to our former law makers. Clay, Webster, Cass caught it, who could separate themselves from all sectional interests and in the spirit of Washington, still and allay the tempest. This we have abundantly exemplified in the "Fugitive Slave Law," in contending for which, these men mounted far above all sectional interests, looked at these States, as a Union, and legislated for the common good. Here we have the spirit of our forefathers still, a spirit worthy of all commendation. At that day, we see tendencies of an opposite character. Sectional interests were urged—the sky lowered—the political horizon darkened and threatened civil war and blood-shed, when fortunately, by the guidance of these able statesmen these infidel tendencies were met and overcome, whilst right and justice triumphed. Here already we have signs—evidences of the development of infidel thought, the final triumph of which, must ever be looked for with fear and shuddering as fatal to our national existence.

History, however, never stands still. It moves forward. Thought cannot be curbed. Our present age is unfolding now that of which there were indistinct signs among our ancestors. The principles transplanted to our shores, grow and develop themselves. The blossom is seen, and ere very long, ripe fruit may be expected. Things now have changed. Formerly the spirit was the general good. Soon after, great political parties arose, in opposition to one another, but when danger pressed, our statesmen, Clay, Webster, Cass, and others, would forget all political distinctions, and seize the helm and guide the ship of State to a peaceful haven. These parties, so far as they now exist, are still in opposition to each other. In them the Utilitarian principles of Locke are now unfolded. They consult individual interests, whilst the public good is too often overlooked. This spirit sacrifices our best men, and

brings forward those of an inferior order as the guides of our nation. In truth, both our great parties, are rotten to the very core. They are made the occasion, or rather the saddle whereon political demagogues ride into power and office, to look after the "rights of the dear people." Most truly in these parties, we have infidelity against the State exemplified over and over again, and the *divine idea*, as among our forefathers, is gone and lost sight of, we had almost said, entirely. To convince the most fastidious and to show the extensive rottenness of the present political state of the country, we need but point to the endless "*isms*." Never, perhaps, was France, after a full development of all her infidel tendencies, more cut up and divided than our own country. Radicalism, of the most fearful kind, springs up everywhere, and is encouraged. Consequences now are very little regarded, precisely as in France, among the deists and infidels. The thinking of our country, to a great degree, has been of this sensational, utilitarian kind, whose last result, as we have seen, is infidelity. Radicalism pushes forward. The idea that the State is divine, is flung to the winds, and to assert it, is a heresy demanding faggot and flames. Not only this, but this infidel thinking boldly proclaims, "that all power is from the people," whereas inspiration tells us it is from God. Besides, this State spirit begins to manifest a decided tendency of hostility toward Christianity in some forms,\* and there seem to be signs that the time may come when God himself will be legislated out of existence in our own country.†

Then, too, in our Legislative halls, the spirit of insubordination is becoming widely prevalent. The submission to authority seems to be very difficult. There is a grasping after power—an exaltation of self—the very soul of the philosophy above spoken of. This spirit has gone so far, that it cannot

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\* The late Legislative enactment in New York, interfering with Church property and taking it out of the hands of the Church.

† Take as an example, the confession of some of the New England Congressmen, that the doctrine of the Trinity is disbelieved by a large majority of those who profess to be the followers of Christ. Are not these signs of infidelity and terrible unbelief?

be accounted an honor to occupy a seat in Congress. Wrangling and quarreling are the order of the day. The chamber is often made the theatre for the most disgraceful conduct. Sectional interests, radical measures, backed by the amazing infidelity prevalent, often lead to sad legislation. As it now is, adjournment is often preferable to disgraceful wrangling and disorderly conduct. From scenes, such as our Congress chamber exhibited for the last few years, our forefathers would have shrunk, and have shuddered to have been guilty of them. We hesitate not to say, from what we have seen, that our Congress, especially the Lower House, is a disgrace to these United States. Our Senate is more dignified, but the spirit of our forefathers is gone, and instead, we have the infidelity and radicalism we find all over the land. The idea of the State has fallen far below that of the New Testament, and also as entertained by our Revolutionary patriots. Some foreign spirit has been brought in. Other tendencies appear, and certain unmistakable signs show themselves, giving cause for fear and forebodings the most alarming. We have, it is true, a great country. Great in point of extent—great in point of wealth,—but equally great in point of faction—in arraying one section against the other—great in radicalism of the most hideous kind, and great in the development of a cold infidelity. The signs of the times, from this picture, cannot be anything but mournful. Our ship of State seems already to be rocking, and the bold infidel *isms*, so powerfully, and destructively at work, will rock it to the very centre. The last result, we are fearful, will be utilitarianism developed into grinning infidelity in the State, whilst the French reign of terror and anarchy may be expected to ensue. The signs of the times threaten this, and give the alarm. If the thinking now at work has free course, and is fully carried out, nothing can avert the storm, and this pharisaic land, filled with all hypocrisy, as the greatest country in the world, will become the most miserable and wretched, of which, perhaps, not even France will furnish a parallel. The tendencies, everywhere, are ominous. Society is educated for such mere naturalism, and unless our infidelity can be checked, in our country among the common peo-

ple—in our Legislative halls, civil war, blood-shed and anarchy must follow. From such awful ends, good Lord, preserve us !

#### THE CHURCH.

We turn now to another form of History, and that is the Spiritual. This form stands pre-eminent, far above the State, the sayings of our modern infidelity to the contrary notwithstanding, and whatever the State has become, it owes to the Church. The civilization of the world, where it is worth any thing at all, was effected under her guidance. The civilization of Europe came directly from the Church, by which barbarianism was conquered, States formed and government upheld. We owe our civilization to the Church, and where the Christian Church is disregarded and looked upon with suspicion, there are "back tracks" toward barbarism and heathenism. In fact the greater part of our land exemplifies this point. Who are the resisters of our Laws—who are the radicals—who are the daring spirits, setting law and order at defiance, of which we have had, of late, by far too many disgraceful scenes, but Church-haters and avowed infidels. This spirit is increasing, an unuspicious sign. While some lament and mourn over it, others gloat at it, and bid it progress. We find this spirit in our Legislative halls, where efforts are made to curb the power of the Church and her "priests." There is by far too much sympathy with this alarming infidelity—too much, by a great deal, for the safety and welfare of our country—too much, by far, to be called a Christian land. Let us remember unhappy France, where religion, as with us, was sneered at, where God was legislated out of existence ; similar signs of which we have in our own country, and that from *native born Americans*. There is more to fear from the devil, when he comes as an angel of light in this infidel and insinuating character, than from the Church under her most imperfect forms ; for she, as a whole, has always been the defender and promoter of religion and morality. The contest just now seems to be, if we judge from Congress speeches and the press, whether this infidel thinking shall prevail and bring in a reign of ter-



ror, as in France, or whether civilization shall advance, under the guidance of a higher, holier and better power than human passion and caprice?

What is the Church? Is she an organization designed to overthrow the State and become despotic? This is the view of many, and is allied with the worst form of unbelief. This thinking knows of nothing which it cannot handle, or see, and and is strictly true to its principles. Faith is only a foolish figment of the brain, which it cannot apprehend. It is rationalistic unbelief to an extraordinary degree. This species of thinking does not know that the Church never designed anything of the kind. She always stood and still stands in defence of that which is good and noble. Even during the middle ages, (infidelity may rant and slang as it pleases,) the Christian Church did stand forward as the promoter of science, art, literature and civilization. She does so still. Her tendency—her aim always has been the welfare of humanity here and the welfare of the soul beyond the grave. This is her aim still, and infidelity and unbelief, in all their deadly forms, may rage and persecute, yet her mission will, in the end, be accomplished, when she shall be all in all.

To show the nature of the tendencies of the day, and the discouraging signs of the times, let us but look at her as presented in the New Testament,—by the early Christians, and then examine her present condition. In this sphere, we have signs, over and over again, of sensational thought. We have here materialism—utilitarianism—spiritualism and scepticism all at work, and rapidly on the increase. As already said, America may be the theatre and the actor in the development of these principles, and from the progress we have already made toward nihilism and infidelity, the consequences, it is to be feared, will be of the most fearful kind, unfolding Atheism and unbelief, as in unhappy France. Such, to any unprejudiced mind, are unquestionably the signs now.

Let us look at the Church, as defined in Holy Writ. Jesus Christ came into the world for its redemption. He suffered and died, rose from the dead, ascended into heaven, and thus became the Founder of a new order of Grace, perfecting and

completing all that had preceded it. He ordained the apostolic office, gave commission to his disciples to teach all nations, and added, "He that believeth," in this supernatural order of grace, in the commission you bear as my ambassadors, and is willing to acknowledge this, and receive the rite of initiation, '*and is baptized,*' shall be saved; he that believeth not shall be damned," as a necessary consequence of a refusal to own and acknowledge this. In all his teachings he carefully separates his kingdom from the world. We are made to feel that it is something far above sense; that it is not to be seen with the natural eye—nor handled with the natural hand—that it is supernatural, and an object for faith. Hence in the creed we affirm our belief by saying, *I believe* in the Holy Catholic Church. Now this New Testament Church carried powers wholly supernatural—powers laying hold on nature—powers working miracles—powers which opened the eyes of the blind—caused the lame to walk—the deaf to hear—powers that healed the sick—that opened the graves and caused the dead to arise—and finally, powers that could say, "go and sin no more."

The apostles, true to this spirit, entered upon the work. In all their teachings, they brought forward prominently the same idea. Always the supernatural, as an object of faith. Now in all this representation we have no intimation of a power, spiritual in its nature, that was to become tyrannical and rule with an iron sceptre. She teaches submission—obedience to the powers that be. With the apostles, we find a peculiar idea, which history more fully developed. She is here represented as an organic, supernatural power, introduced in the world for the purpose of raising up and saving the human family. Accordingly she stands forth as a unity, living in all her parts, powerful in her idea, and going forward conquering the world. These ideas the apostle presents by the figure of a *building* and a *body*. Heb. 3: 4, 5, 6; 1 Cor. 3: 9; 3: 16, 17; 1 Cor. 6: 19; 2 Cor 6: 16; 1 Peter 2: 4, 5; Eph. 2: 19–22. As to the figure of a body, Eph. 1: 22, 23; Col. 1: 18–20; Col. 2: 19; Rom. 12: 4; 1 Cor. 12: 12, 13, 27; Eph. 4: 1–16; Rom. 12: 4, 5; 1 Cor. 12: 28, 29.

From these passages the apostle ascribes the office of apostle, prophet, evangelist, pastor, teacher, &c., to the immediate institution of the Holy Ghost, thus making the Christian ministry of divine origin and authority, clothed with power to administer and carry out the divine functions.

Similar to all this is the idea concerning the Church, entertained and acted upon, by the early Christians. She regulated the faith; for then she was the bearer of life, and to be out of her communion there was "*nulla salus*."

Now the Church, as thus delineated by the hand of inspiration, is independent of the State. She claims an origin that is divine, and the life that actuates her is far superior to that of the State. She claims nor owns no dependence—owns no king but the King of kings and Lord of lords—that King before whom every knee must bow. As already said, her object is not to tyrannize over any State form, and in her embrace society reaches an elevation it can reach under no other form, and under her guidance humanity becomes complete. She is the author of all that is good—the bearer of life and immortality—the well-wisher of the human family. To reach and carry on this, she possesses *means*—has *functions*, each in its proper and appropriate place. This we have already in the Old Testament, where we have a temple and a temple service—a priesthood and those who offered sacrifices, &c. So under the New Testament dispensation. The Saviour appointed his apostles—they solemnly filled the place of the traitor Judas—ordained elders and laid their hands upon them. This also in the early Church, and so on until now. Here we have an order which is divine—possessing functions which no *unordained* person is able to fill—an order far transcending the common call to become a Christian. All this is by virtue of ordination—the laying on of hands. Thus set apart, ministers become the administrators of the sealing ordinances of the Church—the ambassadors of Christ in a sinful world, calling to repentance and opening the way to life.

Let us now contrast with this idea of the Church, the views concerning her most generally prevalent. There are tendencies now which cannot be mistaken. As already intimated, instead

of being regarded as an article of faith, the Church is looked upon rather as some Jesuitic institution, designing to trample on the rights of the people and rob them of their dear liberty, which, however, is often nothing better than licentiousness. The signs now show, that our age can know of nothing which it cannot see or handle. There is very little faith, after all, and hence to say, "I believe in the Holy Catholic Church," smacks too strongly of Romanism.\* Is not our age materialistic, utilitarian, sceptical? *Spirit* is fast driven away, and the signs show that we tread fearfully in the development of sensationalism in France. This spirit of unbelief is sheer selfishness, and always stands ready with a "*cui bono*." Sceptical to a terrible extent, when nothing divine is seen in the Church—sceptical, when there is nothing sacred in the holy, ordained ministry—sceptical and full of unbelief when there is nothing divine in the means of grace—sceptical when every one can take the salvation of his soul into his own hands—originate a ministry, delude and deceive followers, and take all else for what it is worth. This is not the spirit of the New Testament—nor the spirit of the early Christians. It belongs all to a foreign system of thought; it belongs to naked infidelity. This scepticism we had in France—this sneering at the claims of the Christian Church and the ministry, so awfully prevalent in our country, is nothing new, and as there, so here, it was not long before its legitimate results appeared.

The Church, as we have endeavored to represent her from the New Testament, and early Christians, our present age seeks to subvert. It has already done so to an alarming extent. The ministry, to a great degree, have also contributed their part in betraying her into the hands of the world. This, we believe, is incontrovertible. The signs in this direction are significant. The present spirit rebels against her in the most violent form. Politics is arrayed against her, and just now,

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\* Take too the action of the Classis of Schenectady, Reformed Dutch Church, relative to the Liturgy, in use for three centuries, on the administration of Baptism. It smacked Romanistic. Verily, this reminds one of the Preacher against the Confession of faith, of the Presbyterian Church, on the subject of Predestination, and that part of the Bible treating on it, which was pronounced to be "*worse than all the coarse print of the confession.*"

her struggle with this spirit, bad in the extreme, is fearful, reminding one of the severe conflicts of Christianity in the age of the apostles. And why all this? Is it not because of our infidel thinking? We have a sceptical age, which hates the divine character of Christianity, seeking to overturn it. Talk of the Church as a divine order—an article of faith—speak of her as the “Body of Christ,” possessing functions and means nowhere else found, and to our infidelity and unbelief it is nonsense; yea, worse, it is heresy. Only look at it. She is called a “society”—a clubbing of men together to obtain ends which could be gained just as well without. In this “society” every one thinks as he pleases, and if free thought is interfered with, the individual throws up, and politely leaves and makes his debut elsewhere, or else starts afresh for himself, and others follow after him. Our present age—the infidel spirit ruling, destroys the very scheme of redemption; for this must accommodate itself to every arbitrary notion or whim, and this to infinity. Is not this the spirit of our present sectarianism? Now evidently, this is not the spirit of the New Testament, nor of the early Christians. It is not the spirit of Christianity—it is something wholly foreign to it. It subverts the idea of the Church, and the signs, both within and without her pale, show that a lamentable defection has taken place—how far we are really from the spirit of the New Testament, and how another Gospel has been brought in, and to what a fearful extent we are under this infidel thinking, rooting far in the past. The very fact that she goes by the name of “society,” “meeting houses,” &c., shows signs which are significant and a defection from her original idea; for to imagine that these two thoughts are one, is a delusion of the highest order, requiring madness to believe it.

Besides this, our present philosophy denies her power; for she is not of this world, but is spiritual. But in truth, of what power is left her, our age would rob her, if it were possible. To talk of spiritual power is nonsense. Infidelity and unbelief must see the rod, lay the hand on it, or else it will not believe. This is scepticism, as in France; sceptical, because it has not the power of faith. To this mournful end there are

several causes that contributed much. One is, every one can do as he sees proper; if one form does not suit, he adopts another. He will not acknowledge a *regula fidei*, which the Church makes, but will rather make this for himself, with an open Bible and his own perverted reason. The other is the endless spirit of division. And who dare resist it, or say aught? Here we all stand on the same platform. Where this spirit prevails, and it does so to a lamentable degree; the power of the Church becomes weakened,—her hands are, in a measure, tied, and she loses her authority. Against these destructive tendencies the early Church manfully contended, and to suffer them to enter her confines was accounted treason to the cause of Christ. Her position now is wholly different and very unhappy. Out up, as she is, in direct opposition to the prayer of her Great Head—one part arrayed against the other, *where* can she manifest, or *how* display her spiritual power? The New Testament Church is something wholly different. One in spirit—one as to her aim—one Lord—one Faith—one Baptism. Not only so, but there are fearful signs manifested on the part of the State. Endeavors have been made already to legislate for her.\* Some of our Congress speeches are radical on the point, and betray an ignorance of her character and mission, which can only come from unbelief and infidelity. What, too, is the spirit—the thinking that would legislate and make laws for her? Is it not decidedly sceptical,—decidedly infidel almost to an extreme? The same scepticism appears in our Legislatures, in some as merit is made of being radical and extreme. Christianity is too often tolerated merely—too often sneered at—too often, alas! treated as a sort of trickery invented by some silly priest, to rob people of their sacred and dear rights. Now all this only shows the complexion of our reigning thought—that it is anything but Christian and religious; that it is the reverse, sceptical, infidel and unbelieving. Consequences, such as these were reached in France, after the sensational philosophy had developed itself and reached its last results.

But these are not the only signs of fearful declensions. The

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\* As for instance, the New York Legislature.

Body of Christ is not only treated thus, but the spirit is true to itself, and sweeps off all that belongs to her. All her solemn functions—all her sacred means—all her administrators—these all feel the ruthless hand. Infidelity and unbelief sees nothing in the ministry more than in any lay-member. One has just as much right to attend to the functions of the minister as the other. To speak of the ministry, as an order of men, *set apart* by the laying on of hands, for holy purposes, sounds Popish. The tendency is to reduce all to one level, which is the spirit of unbelief and infidelity. This was not so among the early Christians, neither do we gather this idea from the New Testament. What we have now, and such low views are advocated by men in high places, is something foreign, a degeneration to something lower, a progress towards a cold and dreary unbelief, where rationalism and infidelity find a genial home. To say now that this is an advance on early Christianity, as some religious papers do, is pitiful nonsense. It is infidel—treason to the cause of Christ, and just now is a powerful sign of the revelation of Antichrist, denying all that is sacred and dear to the soul of the Christian.

Not only this, but the professions of the friends of the Christian Church, are signs which are alarming, and here a wide field opens up, which we have no mind nor heart to explore. Look, for instance, at the defection in doctrine. Take, as an example, the Church itself. What crude conceptions prevail; what an order, or rather priestly organization for the reaching of ends. It is practically no Church, but a society, such as the Odd-Fellows and Sons of Temperance. It is a kind of grab game played off here, the largest grasps the most; so it appears in the eyes of the world. Now whence these infidel conceptions? Are they not the development of a certain form of thinking, having principles, legitimately carried out, leading to this, the last end of which is unbelief and scepticism. So precisely here. It sees nothing in the Church as divine—nothing that claims faith. It is all brought down into the sphere of the natural, and, with the unbelieving Thomas, must see and handle. This was treason to Christianity in the age of the apostles. It is treason now; for the Church is the Body of



Christ, the fulness of him that filleth all in all—the very form in which salvation is made present to fallen humanity. To be out of this order was death; for then the formula was: *Extra ecclesiam nulla salus*, and “he that has not the Church for his Mother, cannot have God for his Father.” This we know has been repudiated over and over again, and no wonder, when we are told from certain high places, that we are wiser than our forefathers—than the early Christians—wise sufficient to frame a Gospel for ourselves, to suit the horizon of our present unbelief and infidelity. Take as another example, the idea of the sacraments. In the present age, among one half of the professed Christians, the sacrament of holy Baptism is refused to infants,—in a majority of professors it is undervalued, so that now you hear a general lamentation among all denominations. The sacrament of the holy Supper has fallen far beneath the view of the early Christians, and that of the Reformers. Luther’s view now is repudiated, generally, and is regarded by far too *romanizing*. There is scarcely a single confession to be found, which remained true to the idea as brought out in the sixteenth century, and the defection is so glaring that it cannot be concealed. Then, too, look at the idea of duty, as to the sacred office. Without doubt, the primary object of the ministry is to preach Christ and him crucified—Christ is the great theme. But how often is this forgotten. See the subjects of slavery, abolitionism paraded before the people, from the sacred desk, from one holy Sabbath to another, exciting and adding fuel to the flames already threatening. Besides, how eager the people to hear. Sooner would they feed upon such husks, than plain substantial Gospel food, such as you find near the cross of Christ. Very often political questions are discussed as freely in the pulpit as from the stump.

Now all this reveals a dangerous tendency, signs which cannot be mistaken, that our people, and by far too many ministers, are fast reaching the last results of a system of thinking, which, in France, ended in anarchy, revolution and blood-shed, and irreligion, in scepticism and open unbelief. Towards these results, we fear, we, as a people, are rapidly drifting, and who will say that America will not witness this sad catastrophe, if the principles now at work are legitimately carried out.

Witness, in addition, the signs of the times from the public press. Here the infidelity comes out without any reserve. Radicalism of the worst stamp—treason to our national liberties, and death to Christianity. We shall not attempt to characterize the press. Enough, that it itself speaks out at times and denounces itself as "*Satanic*." The religious press—the tendencies thereof, sicken the heart. Christianity represented by it? Alas! alas! for the cause in such hands. What dreadful stabs! What a malicious spirit! What revenge! and that under the holy garb of religion! What hatred! What dreadful opposition to each other, and all, all, we are told, for love's sake! What pitiful nonsense, to speak of love! Could any earnest mind learn the evidences of Christianity from the religious press? Any serious, sober, earnest mind would be driven, not to Jerusalem, but to dreary unbelief and scepticism. No other conclusion could be reached; for if the power of Christianity, which the religious press professes to represent, is hatred, revenge, dishonesty, any serious mind will turn from it in disgust, with no desire to claim it.

But enough. Sufficient has now been said to awaken fear and anxiety for the future. There is no need to deny facts. Let us honestly acknowledge them, and manfully resist them. Let us look at consequences—let us fear results, and prepare for the contest—assured that the warfare is real and fearful, that we have all a call to engage and to act our part. May the Lord be with his Church. May he bring her friends to see her unity, and to engage as *one* in the struggle with irreligion and infidelity, these fearful Antichrists, and save her,—not only her, but our country, from the awful doom of forsaking God, and make us a God-fearing people. This may God in his wise Providence grant us.

Cavetown, Md.

J. W. S.

## ART. V.—DR. CASPAR OLEVIANUS. 1535—1587.\*

"CERTISSIMUS." Olevianus, when he was asked upon his death bed, whether he was sure of his salvation.

THE Elector Frederick III, appears, in the picture we have just drawn of him, as a decidedly true and pious man, who for a long time endured much care and labor on account of the Church and his beloved Fatherland. He knew no better way of fulfilling his duty and meeting his responsibility, than by the preparation and introduction of his Heidelberg, or Palatinate Catechism, and such a new and fundamental "emendation" of the Church and its then existing worship as should be consistent with its spirit.

To accomplish this important and difficult work, he secured the assistance of two men, at the time only from twenty six to twenty eight years of age. These, though distinguished by diversity, were, nevertheless, in every respect exceedingly well adapted to perform this work unitedly; and accordingly, the peculiar gifts of each one contributed to the formation of the Catechism, and the consequent consolidation of the Reformed Church in the Palatinate.

These two men were Caspar Olevianus and Zacharias Ursinus; the one a decided and strict disciple of Calvin: the other a thorough, scientific, mild scholar of Melancthon, and hence, were mutually the complement of each other. To the Elector, however, his court preacher, Olevianus, stood in decidedly more intimate relationship than the learned professor Ursinus. Olevianus, was not only a countryman of Frederick, but besides this, when he was a youth of only twenty years, he greatly endangered his own life in an attempt to save the life of the Elector's son, who was drowned in the Eure at Bourges; and in return, by his powerful influence, the Elector also had de-

\* Translated from the German of Max Goebel.

livered Olevianus from the prison in Trier, and immediately taken the exiled fugitive to himself. Both these pious persons were, therefore, wonderfully united to each other by the ties of mutual gratitude as well as a common living faith; on which account the immediate influence of Olevianus upon the Elector was naturally stronger than that of Ursinus. On this account we must present our picture of him *first*, although he was born, and died, several years after Ursinus. He also is the real founder and regulator of the Palatinate Reformed Church, while the learned Ursinus was the principle author of its book of instruction. As an instance, we may mention that Olevianus labored for and accomplished the introduction of the Calvinistic presbyterial form of government and discipline in the Palatinate, and in our Church in the Highlands, and has thus exercised a most important influence upon the history of our Christian life.

Caspar, of Olewig, a village near Trier, from which his father is descended, called Olevianus, was born August the 10th, 1586, in Trier, where his father was baker, mayor, and senator. His parents were prosperous burghers, who possessed sufficient means to educate two sons, the one in the science of medicine, and the other, Caspar, in the science of law. His affectionate mother seems to have been a peculiarly apt and enlightened woman, who, in her Christian convictions, was fully one with her son, and lived with him up to the time of his death. For his education he is indebted chiefly to her father, a prominent butcher.

In Trier the Reformation had already since 1541 and 1549—thus since the Reformation of Cologne and the Palatinate—some decided, but still only secret adherents which on every occasion in which it showed a disposition publicly to advance, withstood the united spiritual and civil power of the Archbishop. Olevianus appears also, when only thirteen years of age, already to have had some deeper Christian knowledge and insight, especially in regard to God's covenant of grace in the Old and New Testament, which he received from the Lent-sermons of an old pious father. Later, about 1550, in order that he might advance in his studies, he was sent to neighbor-

ing France, where he studied languages in Paris, and the science of law at the celebrated Law Schools of Orleans and Bourges. It is remarkable, how, in this particular, he pursued a course similar to Calvin, who was afterwards his teacher; for he too, very soon united himself there to the "secret Church of God," without, at that time, fully surrendering his heart and life to the truth of Christianity. This he only did later in 1556, in Bourges, when he, as we have already mentioned, was in great danger of losing his life; it was then that he, in the deep anguish of his heart, made a vow unto God, that if he would rescue him from this danger, he would, if called to this work, preach the Gospel to his fatherland. He was afterwards newly strengthened and encouraged to be faithful to this vow, by the exhortations of the venerable Farel of Lausanne. From this time on, he, in addition to what pertained to the legal profession, also studied the Holy Scriptures and the writings of Calvin. In 1557 he became, amid honorable proofs of his learning and moral conduct, Doctor of Laws. In 1558 he visited, for a short time, his native town of Trier; where he found, on trial, that the doubtful practice of law could afford him no satisfaction. He hastened to Switzerland, in order to continue his theological studies. In Geneva, Lausanne, and Zurich, he became acquainted with the celebrated Reformed theologians, Calvin, Beza, Farel, Bullinger and Martyr, enjoying the privilege of sitting with them at table, and what for him, was much more important, he became acquainted, by his own knowledge and experience, with the condition and workings of the Presbyterian Church of Geneva, then in such an extraordinary blooming state. Here he informed his esteemed teacher, Calvin, concerning his distant dearly beloved home, and of his hopes for its conversion to the truth; and he induced Calvin, 1558, to write to the two members of the council, Otto Seel and Peter Sierk, who were secretly well disposed towards the evangelical movement, exhorting and encouraging them to take a more open and decided stand in favor of the spread of their faith, without regard to the unavoidable danger which it seemed to involve.

A fiery youth, only twenty-three years of age, Olevianus

returned to Trier ; he was greeted in the most friendly manner and immediately received an appointment as Teacher of Latin in a school, at this time almost entirely extinct. Here he was to explain the dialectics of Melancthon, now in use over the whole of Germany ; in the performance of this duty he took occasion frequently to make use of such examples, which would serve quietly and without awakening suspicion or prejudice, to instil evangelical truth into the minds of his scholars. On account of the backwardness of his scholars, he could make but poor progress in teaching Latin ; but he began with more success in the German language to teach the Catechism ; and although he was not an ecclesiastic, but only a layman, he ventured even publicly to deliver, in his school room, an earnest and decidedly evangelical sermon on justification by faith alone, in which he offered strictures especially upon the prominence given to Saints, and also in reference to the Mass, and Processions. He met in this, with the approbation of many of the inhabitants of the town. True, he was now immediately forbidden to preach in his school ; but he nevertheless continued to preach in the Jacob's church, with ever-increasing attendance upon his discourses. This was the means very soon of creating great commotion, dividing the whole town into two parties. The principal burgomaster of the town by the name of Steuss, one of the fraternity of weavers, together with some other fraternities, and indeed nearly half the town declared themselves decidedly for the Reformation. The Elector Frederick, of the Palatinate, and the Count Palatine Wolfgang of Zweibruecken, sent superintendent Friesberg of Zweibruecken for a short time to Trier to sustain Olevianus, and to assist in carrying forward the young, quickly formed congregation. The triumph of the Gospel, as was the case at the same time at Aachen, could not have delayed, had Trier been a *free* town, with the right of the Peace of Augsburg to introduce the Reformation *without the consent of the Archbishops*. As this, however, was not the case, or the right was at least doubtful, Archbishop John V, succeeded, against the most zealous watchfulness and struggles of the whole town against his tyrannical procedure, in forcing the inhabitants, by might and starvation, into submis-

sion; upon which the "Lutheran" inhabitants could be glad that they were not punished in body and soul, as "seditious, traitors, instigators of incendiary movements and murder," but were permitted to emigrate to the nearest evangelical (palatinate) districts, namely, Trarbach and Beldenz on the Mosel; in like manner could the twelve principal movers in the Reformatory interests, who had willingly gone into prison, and among them, Olevianus, be thankful, that through the influence of the neighboring evangelical princes, and of Strasburg, they were, after a ten weeks' confinement and renewal of their civil obligations, in 1560, again set at liberty.\*

Still there were left after this first emigration, three hundred evangelical members, who were, however, also soon after driven from the town, inasmuch as they did not agree to recant. In the same year, on the other hand, the Jesuits were received in Trier, and it remained from this time on *exclusively* and strenuously a Catholic town, inflicting upon itself, however, a wound, by the banishment of its wealthiest and most enterprising business citizens, from which it never afterwards recovered.†

Olevianus was a welcome and important acquisition to the Elector Frederick. Even while he was yet a prisoner, he called him, as Professor of Philosophy, to Heidelberg; and in 1561, already he appointed him Professor of Theology, and then as his court preacher, and president of the church council; at the same time designating Ursinus as his successor in the chair of Philosophy, thus assigning to each one that sphere of labor for which his talents and taste best fitted him; for Olevianus was much better adapted to the post of practical Theologian and Preacher than to the sphere of the learned Professor and Teacher of Science.

From this time on, Olevianus labored with the greatest zeal

\* One of the proscribed, John Papst, surnamed Heidfeld, from Wipperfurth, and a disciple of Calvin, was, in 1559, called to Wesel and there contributed essentially toward the introduction of the Reformed doctrine and Church.

† Not until 1817, consequently only after a space of 248 years, was an evangelical service again held in Trier. This was established by Dr. Kupper, at present general superintendent in the Rhine Provinces. The (emigrant) congregation there now numbers about 1500 souls. The whole Archbishopric of Trier remained strictly Catholic, resisting perseveringly all efforts to introduce evangelical worship.



for the complete organization of the Church of the Palatinate, in regard to which he entertained well-grounded hopes, that it might become a nursery of pure doctrine for the whole of Germany. He turned his attention especially to the calling of competent preachers and teachers, of which there was yet a pressing want; and scarcely had he been a quarter of a year in Heidelberg when he requested Calvin to send over the order and discipline of the church at Geneva, in order that he might lay them before the Consistory, which was with the same mind with him, for examination and adoption. Calvin, in his reply, sent him with great cheerfulness, the outlines of Genevan church polity; among other things he gives special prominence to the rules: That baptism should only be administered publicly before the congregation: That only such should be admitted to the Lord's Supper, who, as children (publicly in the church) or as adults (in the annual pastoral visits to the families in company with the Elders) have made a profession of their faith. In order to carry out the discipline, they elected annually from the greater and smaller councils, twelve elders, who, if they faithfully and piously attended to their duties, did not afterwards go out of office unless they were called to fill some other important office. None were brought before this judicatory (consistory) except by a mutual resolution, and after previous admonition, or in a case of *public scandal*. This was done, namely, in the case of blasphemers, drunkards, adulterers, murderers, contentious persons, dancers and actors; the punishments consisted in admonitions, temporary and permanent excommunication, and if the offender, after one year, still remained incorrigible, the smaller council decreed banishment for one year. If, to save his life, any one renounced the Gospel or attended Mass, he was required to submit to public confession and humiliation. The church discipline had farther no connection with the civil powers; the ecclesiastics were also subject to it even as others, and in their case, excommunication included, at the same time also, deposition from office. Finally, Calvin recommended to Olevianus the temperate and prudent application of this church order, because he, as well as his colleague, Beza, feared the impetuosity and enthusiasm of this spirited youth.

Olevianus did not, however, at once proceed in introducing a truly self-sustaining discipline, entirely independent of the civil power. Rather he had at first to be satisfied that things succeeded so far that Synods of ministers (without elders) were constituted, and that in the questions of eighty one to eighty five of the Heidelberg Catechism, and in the Palatinate church constitution, produced about that time, of which he was without doubt the principal author, the *necessity* of church or Christian discipline administered *by the congregation or those ordained and authorized thereto*, was meantime at least acknowledged, whilst, however, no independent Presbyteries, were, as yet, actually established for the administration of discipline. The power of discipline, for the time, however, remained yet entirely in the hands of the civil authorities, as a politico-moral regulation, and the ecclesiastics received only the right of using it in the course of fulfilling their duties.\*

However, Withers, an Englishman, and a rigid Calvinist, in 1567, by exciting a discussion about the necessity of church discipline being exercised by the minister and the presbytery, "even against the Prince," occasioned a vehement controversy on this vital question of the Reformed Church—a controversy in which Olevianus took side against his dear friend, Professor Erastus, a cultivated and pious German Swiss physician, who adhered to the Zwinglian doctrine of the union of Church and State. Still, after longer and mature consideration, the views and demands of Olevianus prevailed with the Elector, and, in 1570, though not without violent protest from the opposing party, the Elector actually instituted presbyters in every congregation, entrusting to them distinctly the independent administration of church government; in which arrangement,

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\* True, the Church discipline was distinctly so defined, that in its administration, "in exclusion from the use of the sacraments," "which is a power belonging to the whole Christian congregation," "there shall be appointed in every place, out of the congregation, several honorable and pious men, who shall from the congregation and in its name, and in connection with the church officers, admonish and exclude scandalous persons." There was, nevertheless, also a special ordinance promised, which accordingly also followed in 1564, which placed the power of discipline not in the hands of the presbyters, which are here not mentioned, but commits it to a superintendent, to the officers, and the consistory. The church order of 1563, also already instituted the office of Deacons.

however, the individual members of the presbytery, who according to their principal vocation were called Censors, were in no case to be elected by single congregations, but were appointed for life by the higher ecclesiastical judicatory.\* The blessed fruits which this arrangement yielded are exhibited in the words of a funeral sermon by Tossanus: "Every one must acknowledge that there now exists in Heidelberg, and in the entire Palatinate, order, quietness, and a Christian-like state of affairs, very different from what it has been for several years past."

After the blessed death of the pious Elector, and the immediate reinstatement by force into the Palatinate of the Lutheran doctrine and customs by his son Ludwig, Olevianus had chiefly to suffer the penalty for having been the principal leader in the introduction of the Reformed doctrines and usages into the Palatinate. For during that same year, the new Elector, in the face of the earnest protestations of his councils, suspended him from the office of pastor and professor, forbade him all conversation and correspondence with the learned, as well as holding any private assemblies in his house, and even put him under arrest. Soon after this the Elector also discharged the reigning count Ludwig of Sayn-Wittgenstein-Berleberg, a zealous reformer, and since 1574, the superintendent under his father. Whereupon Count Ludwig immediately, 1577, called Olevianus out of his embarrassed condition, to Berleberg, "to instruct his sons in the Christian doctrine, languages and useful arts, and along with this also to preach;" perhaps in this arrangement already, the idea of the so-called "Count and Knight, or principal high school," which he and his special friends, the Counts of Nassau and Solms, afterwards actually established

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\* Beza took occasion to make use of this opportunity earnestly and in a fraternal manner, to warn his friend, Olevianus, against an immoderate exercise of power, beseeching him: "Of course not to change his previous constitutionally ardent spirit at once into mildness, but still in so far restrain himself and be careful that a cause which had already awakened such strong opposition, might be so commended as to be, if possible, rather desired than feared and abhorred; he should especially seek that difference of opinion would not avert the hearts of others from him—for this the devil very much desired!—else, it must be feared, that what he should build up on the one hand would be torn down on the other; whereunto this would lead, *he himself best knew.*"

in Herborn, and to which also Olevianus was called in 1584, floated before his mind. Thus, as a martyr to his convictions, and against his own will, Olevianus once again placed his feet upon Rhine-Westphalian soil, and continued to labor unceasingly and with great success, during the last ten years of his life, in the interests of our Reformed Church.

Since 1530, 1534 and 1546, the Reformation had been introduced into these mountainous regions by the different Counts of Nassau-Siegen, Hadamer and Dillenbergh of Solms, Wittgenstein and Wied, who were, for the most part, dependent tenants on Hesse, and belonged to the Wetteranish board of Counts, and were consequently intimately connected with one another. These, it is true, stood decidedly on the basis of the Augsburg Confession and the Concord of Bucer, still—which was of essential significance for the future—they were not of the *Saxon*, but rather of the *Hessian* type of Lutherans, in regard to worship and church government; hence they were more simple in their usages, did not practice Exorcism in connection with Baptism, and had, in addition to this also, a well-ordered Synodical government (without elders) and a church discipline (under censors.)

Now, after the Elector Frederick of the Palatinate had, in 1560, gone over to the Reformed Church, and the Heidelberg Catechism had appeared 1563, these Counts also labored diligently and together, still farther to purify and simplify the church service. This took place especially since 1563, under the influence of Count Ludwig of Wettenstein, who reigned from 1558 to 1605, when he died in his castle in Alten Kirchen on the Sieg, and was ancestor of all those who were of the line of Wittgenstein. "He was one of the most distinguished princes of the sixteenth century." According to the chronicles of Berleberg, he was "a celebrated and learned man, so much so, that his equal could not be found in the Roman empire; he was at home in various languages, namely, Latin, Greek, French, and others, and a good theologian, who could at any time puzzle a Doctor of Divinity. He also protected the Christian doctrine, and was a special friend of God's word, being zealous, which was a peculiarly great grace from God." Hence also he deserved the beautiful epitaph: VERAE RE-

LIGIONIS CHRISTIANAE RESTAURATOR EJUSDEMQUE PROPUGNATOR SEDULUS. When he was yet chief superintendent of Frederick III, he advocated in the most zealous and unwearied manner the interests of the French and Netherland Churches before this illustrious and distinguished Prince. He sought also, as a Christian ruler, in the true spirit and sense of Frederick, animated by living piety, in Christian humility, and with conscientious faithfulness, to care for the Church entrusted to his protection and nurture. He studied in Paris and at other universities—no doubt in Zurich also—was for three years the Pope's chamberlain at Rome, and doubtless brought the love of the gospel with him from his tours. As early as 1569 he entered into a confidential correspondence with Bullinger in Zurich, continuing to ask him for information and counsel in regard to his rights and duties in reference to the best Scriptural regulation and purification of divine worship, namely, as to the putting away of images—and as to the proper use and application of the Church property. After the Count, in 1577, had called Olevianus to Berleberg, the Reformed custom of using *common bread* in the Lord's Supper was immediately introduced. At length also, in 1582, through the special urging of Beza of Geneva,—under whose care he had placed two of his sons, and with whom, after Bullinger's death, he had been, since 1580, in active correspondence—he removed the altars from the church, exchanging them for wooden tables, and generally introduced the Palatinate Church government and the singing of Psalms.

Remarkable is the great influence which the Reformed of France and the Netherlands exerted upon these changes, because all these Counts, namely, those of Nassau, stood in the most intimate alliance with the Huguenots and Genevans. So it was also found necessary to abolish the Lutheran customs: "The Host, private confession and absolution, prayer over corpses, singing in Latin, the Perikopen, bowing the knee at the mention of our Saviour's name, the festivals in honor of the saints, the idols and images, the crosses, and banners, and crucifixes." This was done expressly on account of the Jesuitic intrigues, and also on this account, namely: "because for

several years past there has been a great coming and going of strangers, messengers and visitors, from France and the Netherlands, so that the evangelical felt themselves scandalized by the still remaining superstitious ceremonies: thus also was this work of Emendation undertaken on account of the foreign evangelical Churches, that it might not appear as if there was a halting between two opinions.\* Hence, also, after the strict Netherland Presbyterian order of Church government had been permanently established in 1581 in Middleberg, its general introduction was immediately very extensively discussed, and at length, at the General Synod at Herborn, composed (without elders) of the ministers of Nassau, Wittgenstein, Solms, and Wied, while Olevianus was President, it was approved and adopted with only some unimportant changes. In this way these upland regions of both our Western Provinces received a well-arranged and genuine presbyterial and synodical constitution and form of government, which, with the co-operation of most of the faithful and pious sovereigns of the country, had the advantage over that of the Netherland Church, with which it in other respects fully agreed in substance, in this, that it promoted quietness and order, even if it had not the same freedom and life.

Three years after this important Synod of Herborn, Olevianus died of dropsy, only fifty years of age. It was a great loss to the Church, which, at this time especially, needed just such a learned and deeply pious theologian. Besides his pious wife, Philippine of Metz, whom he married as a widow in 1560, he left behind him two sons, Paul and Ludwig, and one daughter who became the wife of Prof. Piscator of Herborn, the biographer of Olevianus.

In his will he gives a beautiful evidence of his firm, joyful, and grateful reliance upon the grace of God: implores God's grace and blessing upon the Palatinate, and the reigning families of Wittgenstein, Solms, and Nassau; commends to them

\* Thus *e. g.* there came to Wetslar, in 1686, sixty families out of Wolloon, and organized there a Reformed congregation, being permitted, however, at first, to use only the French language. This church continued up to the union of 1833. Their last pastor was Menken († 1831 in Bremen.) Smend († 1845 in Lengerich) and Eberhard, consistorial counsellor in Hanau.

the school and printing establishment and the maintenance of the Synod (and visitations) "with the beneficial operations of which they might be satisfied:" provides also disinterestedly for his mother and sister, and then concludes thus: "Herewith I also commend my body and soul to my beloved God, Father, Son, and Holy Ghost, through the one eternal High Priest, relying upon His gracious covenant and promise that He will to all eternity be my God and the God of my seed, and that he will never deal with me in anger, as he has sworn to me in his oath. Is. 54: 9." Under his signature he yet testifies: "that he continues to repose confidently upon the faith which he taught by preaching and writing." His death-bed was especially edifying; he was resigned, serene and happy, and filled with longings after the Lord. His last word, uttered as he laid his hand upon his heart, was: "*CERTISSIMUS!*"

As a beautiful testimony of his joyful faith, and of his loving fatherly heart, we may yet record the letter which three days before his death, he wrote to his son, who at the time lay sick at Speier: "My dear son, Paul! With the Patriarch Jacob, I say: I wait for thy salvation, O, Lord; for I have arrived at that point where I exclaim with the apostle: I have a desire to depart and to be with Christ, to whom also I commend and commit thee, as I did in holy baptism, so also I do now when I am about to depart to the Lord. So also I commend your dear mother, your brother, and your sister, to Him and the word of His grace. True, I would gladly have seen you once more, yet I could not urge you to come, as it is very cold, and your leg is not yet recovered. Yesterday I arranged all my affairs, as it belongs to a pious father to do; and our noble Prince John, has ratified, by a document, his liberality towards you, without laying any restraint upon your liberty. I expect hourly to make my pilgrimage to the Lord. Do not undertake to come to me hastily; we will see each other again, according to God's gracious covenant, in eternal life. I commit to thee your pious mother, even as I know your love to her. Care for your young brother Ludwig, as for my beloved one; and, with that wisdom which is constitutional with you, treat him gently. Mind not high things, but condescend to



men of low estate; and so direct your studies that many may be benefitted by them. The blessing of God be with your going out and coming in. Amen. And let your spirit repose upon the free and gracious offering of the Son, expecting the heavenly inheritance only through and in the will of the Son of God. Amen. Signed WITH MINE OWN HAND: Your Fãther, Caspar Olevianus, of Trier, minister of the word of God. Lord Jesus receive my spirit!"

The efficiency of Olevianus consisted principally in his successful preaching, and in the energetic regulations and government which he introduced in the Church. His vocation was rather in this sphere than as theological Professor or Author; what he has left us in this department, belongs principally to preparations for the Heidelberg Catechism, and in its defence.\* We owe him, however, our gratitude in a very important degree, for the blessing which this Catechism has conferred. His services are also especially precious to us, in this, that he, when the Catechism was formed already, in a special treatise, and also in the Formulary of the Palatinate form of Church government, since so important to our Church, brought out the doctrine of "the divine covenant of grace," which has exerted such a peculiarly happy influence upon the Christian life—becoming thus the forerunner of the Christian school of Cocceius and Lampe, by whom this covenant-Theology has been disseminated with such extraordinary success.

Lancaster, Pa.

H. H.

\* In an apologetic sermon of this kind on the omnipotence of God or the holy supper, published in 1575, Olevianus very aptly says: "The sacrament is a *visible oath* (sacramentum) of union which Christ seeks with us. In the Lord's Supper Christ refreshes his covenant and precious oath with us, that as he (a) has confirmed his eternal covenant of grace by his death, he also testifies to us that we belong to that covenant, and are partakers of his offering, and (b) that we enjoy the same unto eternal life as truly as he causes the bread and wine in the sacrament, in place of the oath, to be handed to us." In the same sermon occur also the following deeply mystical words: "A believing soul, in the holy supper, does not adhere to visible drinking, but follows its Saviour into the garden, diligently takes up every crimson drop of his bloody sweat, rises up to his holy wounds, and refreshes and quickens itself well from them against the glowing fire of hell. Yes, it eats with heartfelt faith the entire paschal Lamb, roasted on the cross and crowned with thorns, which brings great comfort to the sorrowing soul. Yes, which is all as cinnamon to the soul, and the nails, which have bored his hands and feet are as cloves and costly spices."

## ART. VI.—THE MORAL DIGNITY OF THE MINISTERIAL OFFICE.

*"I magnify mine office."* PAUL.

THE office of the Christian ministry is often looked upon by unrenowned men, with feelings of indifference, and sometimes even of contempt. In the estimation of such, it carries with it no importance, and even involves those who are clothed with it, in all that is grovelling and despicable. Such were the feelings cherished in relation to it, particularly by the enemies of the gospel, in the earliest ages of Christianity. The particular circumstances of the Saviour's birth, life and death, as well as the classes of society from which the most of his earliest followers were gathered, as these things appeared in the eyes of the world, were such as to favor this state of mind. It must be admitted also, that there are those to be found amongst the professed followers of the Redeemer, who seem to be influenced more or less by similar feelings and sentiments, and sometimes too even some, who are clothed with the sacred office of the ministry itself, are to be included in this number. All such persons, however, whatever be their professions and relations, have no just views of the nature of the Christian ministry. They do not look upon it in all its important relations and bearings. To those who contemplate it in the light of eternity, as well as in its connection with the present world, it presents altogether a different aspect. In their estimation, it possesses a moral dignity which does not belong to any other office with which man can be entrusted. Such was the view taken of it by the great Apostle Paul. Whilst he had the most humbling views of himself, as "less than the least of all saints," and as unworthy to be called a servant of God, he still gloried in his office as an Apostle to the Gentiles, as one of the highest possible honor. "*I magnify mine office,*" is his striking language on this subject, as addressed to the Romans. The sen-

timent he thus expresses, is one in which every sincere child of God, and especially every minister of the Gospel, should be able fully and cordially to concur. To illustrate and establish its correctness shall be the object of the present article.

The *moral dignity* of the ministry of the Gospel will appear, from a consideration of its *origin*. It is an office of no mere human creation. It owes its existence to something higher than man's devising. It was established by the Lord Jesus Christ himself, the Great Head of the Church. He chose his twelve apostles and sent them forth with the commission: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." His language to them on another occasion was: "Peace be unto you: as my Father hath sent me, even so I send you." With respect to this office, it may be truly said: "No man taketh this honor upon himself, but he that is called of God." Those who have succeeded the apostles, have derived their authority to preach the Gospel from the same divine source, in accordance with the arrangement established in the Church by the Lord Jesus Christ himself. "And the things which thou hast heard of me among many witnesses," says the Apostle Paul, under the influence of divine inspiration, to Timothy his son in the Gospel, "the same commit thou to faithful men who shall be able to teach others also." The ministry of the Gospel thus challenges for itself a peculiarity which does not belong to any other calling among men. They may be the product of the combined wisdom and experience of ages, and carry with them a dignity and importance of the highest character among men. But they are still at best derived from a purely human source, and have no higher dignity and importance than that which is merely human. This, however, traces its origin directly to God himself. The minister of the Gospel, who is rightly called to his office, derives his commission from heaven. Human agency, strictly speaking, is in no way concerned in creating or conferring it.

All that it can do, is simply to give a public recognition to the authority of those who are entrusted with it, in accordance with the regulations existing in the Church for this purpose. Hence also ministers of the Gospel are styled, in an emphatic sense, "ambassadors of God," and "servants of the Lord Jesus Christ." This view of their office, it must be admitted, by every candid mind, gives to it a dignity and importance infinitely transcending that of every other calling among men.

The moral dignity of the Christian ministry will also appear, from a consideration of its *object*. This is not merely of a temporal nature. It has reference to things of a higher order than such as belong to this world only. It is true, that in accomplishing its object, it elevates the character and improves the condition and thus promotes the temporal happiness of man. But these do not constitute the great object at which the Christian ministry aims. They are at best but secondary to its leading purpose. It contemplates an infinitely higher and holier end. The object which it seeks, is nothing less than the salvation of the immortal soul; and this truly includes in it all that is great and ennobling.

Man by nature is a rebel against God, and as such, is not only cut off from all hope of heaven and happiness, but also doomed to an eternal hell. His consequent moral condition is an exceedingly deplorable one. He is involved in a state of the deepest degradation on earth, and must eventually, unless rescued from it before it shall be eternally too late, be reduced to a condition of the most fearful, positive and eternal wretchedness also. It is deliverance even from such a lot as this, that the ministry of the Gospel seeks. In accomplishing its end, it restores friendship between an offended God and rebel man, and thus raises the latter from the lowest depths to the most exalted heights. It accordingly seeks to rescue man from a condition of moral darkness, slavery, wretchedness and eternal despair, and to elevate him to a state of light, liberty, joy, peace and everlasting blessedness.

What great transformations are these which the ministry of the Gospel thus contemplates! And what is there that can

be successfully compared with such an object? Mere civilization is much in itself; national independence also is a great blessing; earthly prosperity, mental culture, scientific discovery, &c., are likewise objects of great importance; and these several interests also are greatly furthered by the very influences exerted by the Gospel ministry. But what are they all compared with the great object at which it aims? They are at best, but as a drop contrasted with the ocean; yea, as a mere point of time compared with eternity. And what opinion must we form of the moral dignity of the office which contemplates such an end? That which protects our property and rights is much; that which guards our health is still greater; but that which looks to the interests of the never-dying soul, infinitely transcends all else besides. What a moral dignity thus attaches itself to the Gospel ministry; and well may every one to whom its functions have been committed, in view of this aspect of its relations and bearings, be filled with a sense of the greatness as well as of the responsibility of his office.

The moral dignity of the ministerial office will be further illustrated, by considering the instrumentalities or agencies, by which it seeks to accomplish its object. These are in full correspondence with its high origin and noble end. They bear no similarity to those which belong to institutions of mere human creation. The instrumentalities or agencies of the Gospel ministry are not carnal but spiritual. They do not operate upon the mere outward man, nor seek to accomplish their end by blind zeal or brute force. They influence the heart and contemplate so to mould man's inward nature as to bring it into full harmony with the principles of the Gospel. The Christian ministry, in accomplishing its purposes, does not call in the aid of powerful armies; nor does it, when true to its original character, even rely upon the coöperation of human governments for the spread of its principles. The most that it asks from any earthly power is mere toleration, or freedom to conduct its operations unmolested. Its instrumentalities are simple and direct, and carry within themselves their power to

effect their purposes. They are all summed up in the preaching of Christ as crucified for the sins of the world. Its mighty engine is the presentation of Gospel truth. Its grand topics are man's fallen and lost condition by nature, and his way of recovery through the redemption that is in Christ Jesus, together with all the collateral truths which these important facts involve.

The agencies by which it seeks to bring the truth into contact with the mind so as to afford it an opportunity to work out its legitimate results, are various and diversified, and peculiarly adapted to the accomplishment of their ends. The ministry of the Gospel, so far as it is true to its principles, diligently avails itself of them all.

Education is a powerful instrumentality for promoting the object of the Christian ministry. It embodies, in all its diversified aspects, the formation process by which the human character is moulded. The ministry of the Gospel are fully aware of this fact, and hence are ever found the uncompromising friends of schools. The missionary among the heathen wisely gives himself up, to a great extent, to the labors of the school room, well knowing that if the heathen will but entrust him with the education of their children, his prospects for making at least the rising generation Christians, are most favorable. The same course of policy substantially is also pursued by the Gospel ministry in Christian lands. Their voice is ever heard in favor of education, especially when there is reason to believe that it will be conducted in accordance with the principles of the Gospel. They not only give to schools the aid of their influence, but also frequently engage in conducting them in person, when circumstances seem to call for or justify it. Especially are they found constituting the reigning influence in the management of nearly all our Colleges and higher schools. And all this, moreover, they conceive to be required by their duty to avail themselves of every proper instrumentality to subserve the interests of the Gospel. But whilst the ministry are thus active in advancing the welfare of the schools of various grades, they by no means lose sight of other educational instrumentalities. They accordingly set a high store upon

family instruction, the catechetical class, and the Sabbath school, and diligently avail themselves of the facilities for the propagation of Gospel principles, which these several agencies afford. To these particular sources also they are much indebted for the success which has attended their efforts.

The press is another agency by which the ministry of the Gospel seeks to promote its ends. The employment of this particular agency is rendered necessary by the very prominence that is given to schools and other direct educational instrumentalities. It is requisite to meet a want which they necessarily create. Under the influence of the educational processes to which the mind is subjected, a desire for increased knowledge is created, for the gratification of which it naturally and necessarily looks to the issues from the press; and, of course, the character of the further development of the mind in the gratification of this desire, will be determined in a great measure by the character of the particular publications with which it comes into contact. The press thus necessarily wields an immense power over the human mind. Its influence, it is true, is silent and comparatively unobserved, but, on this account, only the more certain in its results. The mass of mankind seem to be insensible to the great power of the press. The ministry, however, are generally alive to its influence and becoming more so from year to year, and hence eagerly avail themselves of it in their efforts to promote the objects of their calling. They put the sacred oracles of divine truth into the language of the country in which they labor, and then multiply copies of them without number by means of the press, and scatter them far and wide among the people. They also devote much time and labor to the preparation of useful books and religious tracts for the press, which are sent broadcast over the land, and thus serve, to a great extent, to satisfy the growing desire for knowledge and give a healthful direction to its results. The fugitive newspaper is by no means the least important form in which the press exerts its power. Yea, it seems to be that method of its operations which is specially adapted to the restlessness and activity of the present age. Hence, the ministry diligently avail themselves of the power of



the press under this particular form also. Whilst some give their whole time and attention to the publication of religious newspapers, more are engaged in writing regularly or occasionally for their columns, and exert themselves more or less to promote their circulation. Under the several forms adverted to, the Christian ministry seek to employ the power of the press for promoting the great object of their calling, and they find in it no unimportant agency.

The main instrumentality, however, upon which the ministry of the Gospel depends for the accomplishment of its object, is the *pulpit*. It is to this kind of effort that it directs its chief energies, and hence the pulpit is sometimes represented as the only distinctive theatre of the ministry's operations. The term itself has become a very comprehensive one, and includes in it all that is meant by the sacredness and stillness of the Sabbath, the administration of the sacraments, the services of the altar, and the song of praise, as well as the sermon or regular preaching of God's word, followed up by faithful pastoral visitation. This species of agency possesses special facilities for promoting the ends of the Christian ministry. The arrangements, which subsist with respect to it, institute the closest relations between the pastor and the people, and secure their attendance upon the ordinances of the sanctuary at regular intervals as the Sabbath returns, and thus bring them into constant contact with the truths and influences of the Gospel. The circumstances, moreover, in which the preaching of the Gospel thus takes place, are such as to add to it a solemnity and power which it would not otherwise possess, so that the most important results may certainly be expected from this species of instrumentality for promoting the kingdom of God.

Whilst, however, the Christian ministry avails itself of the several instrumentalities which have been pointed out, for preaching Christ and him crucified, and thus accomplishing its specific object, the salvation of the soul, it must be remembered, that, if true to its principles, it does not depend upon the mere employment of these agencies alone for ultimate success. For the realization of its ends, it looks to a higher influ-

ence lying beyond the instrumentalities employed, and unaccompanied by which all agencies whatever, however faithfully applied, will be to no purpose. It is not simply the preaching of Christ crucified, that will result in the conversion and salvation of the soul. To secure this end, it must be the preaching of Christ under the dispensation of the Spirit. It is the peculiar province of the Holy Ghost to take of the things of Christ and show them unto sinners, and cause them to result in the salvation of the soul. Every Christian minister, who has an enlightened view of the nature of his office, is fully sensible of this fundamental truth, and, hence, whilst giving himself to all diligence in the employment of the various instrumentalities for bringing the truths of the Gospel into contact with the human mind, he invariably looks to God to accompany them with the influences of the Holy Spirit, as indispensable to render them effectual.

Such, then, as have been briefly designated, are the instrumentalities which the Christian ministry employs for the accomplishment of its object. They in themselves possess the highest dignity and worth. The education of the youth, the press and the pulpit, are all agencies which can challenge for themselves an importance and power, which do not belong to ordinary instrumentalities, and that calling to which such agencies are attached, may justly be regarded as possessing the very highest degree of moral dignity and worth.

The moral dignity of the ministerial office will be still further exemplified, by considering its *successes*, or the actual results of its several agencies. These extend throughout the various ages of Christianity and are diffused over the several countries visited by it, and are besides often so closely interwoven with the general current of human affairs, as to render it exceedingly difficult to separate them distinctively; so that a comprehensive and yet specific detail of them all is wholly out of the question. There are, however, certain instances of success sufficiently marked to make them easy of designation, and general results also, apparently in natural connection with the common course of events, so striking in their nature as to have

their origin in the efforts of the Christian ministry distinctly recognized by all intelligent observers ; and these we shall endeavor briefly to point out, as abundantly sufficient to our present purpose.

The results of the preaching of the Gospel in the first ages of Christianity were peculiarly great and striking. Through the efforts of the Apostles and their immediate successors, vast numbers were gathered into the fold of Christ during the first century ; and so greatly were the triumphs of the Cross multiplied immediately after this period, that Christianity, notwithstanding the violent and deadly opposition it encountered, speedily spread itself throughout the various countries around the Mediterranean, and already in the early part of the fourth century, became the acknowledged religion of the vast Roman Empire. Similar instances of success attending the efforts of the Christian ministry, have also occurred in later years. Several are to be found in the history of the various missionary operations upon the Eastern continent. The most striking one, however, is that which occurred in the history of the Sandwich Islands, whose inhabitants have been converted from heathenism to Christianity, through the labors of American missionaries, in the course of the present century. As the general result of the efforts of the Gospel ministry, in the aspect of them now under consideration, it may be sufficient to remark, that, at the present day, Christianity has spread itself over the greater part of Europe and America, and large portions of Asia and Africa, and also over many of the isles of the Sea.

It is not, however, so much the triumph of numbers or the extent of territory covered, as the results upon the character and condition of those brought under the influence of Christianity, that evidences the high dignity and moral worth of the ministerial office. These latter are of the most signal nature both upon nations and individuals.

The character and condition of those nations, which are involved in heathenism, is most degraded and wretched. A fearful description of the state of things amongst them in this respect, in the first ages of Christianity, is given by the Apostle Paul in the first chapter of his Epistle to the Romans, and

the same description, to its fullest extent, holds good of the heathen at the present day. Under the reign of heathenism mankind are involved in the grossest ignorance and given up to all manner of wickedness. As a necessary consequence, anarchy and misrule prevail, liberty, property and even life are insecure, and everything like true peace and happiness are banished from human society. There being no fear of God before their eyes, every one follows after his own desires and seeks the gratification of his appetites and passions, regardless of the interests or happiness of others. Where the benign influence of the Gospel, however, has been brought to bear upon nations, the state of things amongst them is directly the reverse of that just described. Here ignorance gives place to knowledge, and order and harmony succeed to confusion. Human life and human rights are appreciated and protected, and all the blessings peculiar to a state of civil and religious liberty abundantly enjoyed; yea, everything is at hand that is necessary to constitute the most peaceful and happy state of society. The great contrast between the character and condition of a Christian people and that of heathen nations, is so striking, as at once to present itself with peculiar force to the mind of every one who institutes an intelligent comparison. It is to the very influence of Christianity, brought to bear upon us through the instrumentality of the Gospel ministry, however insensible many seem of the fact, that we are indebted as a people for the highly distinguished temporal and spiritual privileges we enjoy.

The influence of Christianity upon individuals is no less striking than that upon nations. The most thorough transformations in the character and condition of individuals are frequently wrought through its instrumentality. It often converts the vilest sinner into the most devoted saint, and changes the greatest outlaw into the most peaceful subject and useful citizen, and thus also causes in the experience of such, a consciousness of happiness before unknown to succeed to feelings of the deepest wretchedness. To such transformations the Apostle Paul refers, when he tells the Corinthians, [1 Cor. 6; 9-11,] that "neither fornicators, nor idolaters, nor adul-

terers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God," and then adds: "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God." Similar transformations also are daily taking place in the present age, and some have doubtless occurred within the immediate knowledge of many of the readers of this article, to which their minds will readily recur.

The results attendant upon the labors of the ministry of the Gospel are such, and even more than such, as have been described. Are they not, it may be justly asked, indicative of the most signal success? What results of other agencies can be brought into comparison with them? Where have such numbers ever been gained to any other cause? By what other agencies have such happy influences been brought to bear upon nations and individuals? and through what other instrumentalities have such mighty and glorious transformations ever been wrought? They truly remain without a parallel in the history of nations or individuals. And surely an office which can claim for its agencies such results as these, may justly challenge for itself the highest possible moral dignity, and inspire those entrusted with it, with feelings and sentiments in reference to its character, corresponding with its peculiarly exalted nature.

The moral dignity of the Christian ministry will yet further appear, by considering, in the last place, *its future prospects*. These are most encouraging. The Gospel ministry are not engaged in a work of uncertainty. The successes of the past are in themselves sufficient to warrant the certain expectation of most favorable results for the future. But these do not furnish the only ground upon which the Christian ministry base their hopes of future success. To the testimony of past experience, they have added the express declarations of God, assuring them that their labors shall not be in vain, but result in the eventual universal triumph of the Redeemer's kingdom. The very commission itself which our Lord gave to his Apos-

ties carries with it its own warranty of success. God, moreover, himself declares, that his word "shall not return unto him void, but it shall accomplish that which he pleaseth, and it shall prosper in the thing whereunto he sent it," [Isa. 55: 11.] His promises are, "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea," [Hab. 2: 14 and Is. 11: 9;] "I will say to the north, Give up; and to the south, Keep not back; bring my sons from far and my daughters from the ends of the earth," [Is. 43: 6;] "And all flesh shall see the salvation of God," [Luke 3: 6 and Is. 53: 10;] "From the rising of the sun unto the going down of the same, the Lord's name is to be praised," [Ps. 113: 3.] To his own Son, he saith, "Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession," [Ps. 2: 8.] To all this we may add his most solemn asseveration, "But as truly as I live, all the earth shall be filled with the glory of the Lord," [Num. 14: 21.] With such promises and declarations as these, proceeding from the Great Jehovah himself, the Christian ministry may justly entertain the most confident expectations of success in their efforts to spread the kingdom of God. Assuredly their labor in the Lord shall not be in vain. No other calling among men is furnished with similar prospects for the future; and this fact alone gives to it a moral dignity which does not belong to any other.

What has been thus far presented, though brief in itself, may be sufficient to exemplify the moral dignity of the ministerial office. It may not be out of place to add, by way of conclusion, a few practical observations, such as the subject discussed naturally suggests.

From what has been presented, every Christian community may learn how they should feel and act towards the ministry of the Gospel. To it they are under the greatest possible obligations. Their best interests, both temporal and spiritual, are inseparably connected with its presence and influence. Take it away from them, and all will soon be reduced to a state of moral darkness, wretchedness and death. But few seem

fully to realize this fact ; yet it is most palpably true, of which every one can easily satisfy himself, who will avail himself of the proper sources of information. The presence and influence of the Christian ministry in a community are indispensable, not only to the preservation of the morals and the securing of the salvation of the soul, but also to the promotion of knowledge, the cultivation of the sciences and the improvement of the arts. It thus brings into active operation all those influences, by which the true interests of society are advanced as well as the happiness of every individual is promoted. All, therefore, should be careful properly to appreciate the Christian ministry, "esteeming them highly for their work's sake." They should cherish towards them those feelings of interest and regard, which shall prompt them cheerfully to do all in their power to place them in such circumstances as will furnish them with the proper facilities for the accomplishment of their appropriate work. A people can do much towards either furthering or defeating the great designs of the Christian ministry, and are accordingly more or less answerable for its efficiency or inefficiency in subserving its high and holy purposes. By affording them a proper degree of encouragement, they can greatly facilitate as well as succeed their labors of love, whilst by opposition or even cold neglect, they may impair their influence and seriously interfere with their usefulness. Every Christian people should exercise a special watch over their conduct towards those who are placed over them in the Lord. They should amply provide for all their temporal wants, remember them constantly at a throne of grace, attend faithfully upon all their ministrations, listen attentively to their instructions and counsels, and endeavor earnestly to profit by all their labors for their good. Thus and thus only will they evidence, that they properly appreciate the Christian ministry, as an institution of the highest dignity and moral worth, and are qualified for deriving from it, those inestimable blessings which its presence is calculated to secure.

From the subject discussed, we can also learn something of the duties and responsibilities of the Christian ministry itself. As we have seen, it possesses a high degree of moral dignity.



In order, however, that this may be made to appear in its true light, it is necessary that those to whom its functions are committed, be found faithful to all its relations and obligations. The ministry itself have it greatly in their power to obscure or to unfold the true dignity of their office. Upon them also, it in a great measure depends, to what extent it shall subserve its high and holy purposes. These considerations present the responsibilities of those upon whom its duties rest, in the most solemn and fearful light. All, therefore, who are clothed with its functions, should endeavor deeply to impress their minds with a sense of the solemnity and responsibility of their office, and constantly strive so to order their conduct, as fully to comport with its nature and design. It is their duty, as well as their privilege, to magnify their office. It possesses the highest possible degree of moral dignity, and they have just cause to glory in it on this account. They should see to it, however, that their glorying is of the proper character. Some, it is to be feared, magnify themselves instead of their office. They seem to imagine, that the dignity of their office has been transferred to their own persons and found its full embodiment only in their individual selves. This appears to be especially the case with those, who are but slimly qualified, either by grace or education, for the important duties of their office. They accordingly are puffed up with pride and self-conceit, assume airs of importance, and manifest a disposition to lord it amongst, if not over, God's heritage, as though all true dignity and power and moral worth concentrated in their important selves. All such conduct is wholly inconsistent with the spirit of the Christian ministry, as well as highly derogatory to its character. Those who are guilty of it, forget that whatever dignity attaches to the Christian ministry belongs solely to the office itself, and not in any sense to the person of any one who may fill it. A very different course of conduct from that just adverted to, is required of those who, with Paul, will properly magnify their office. They must be wholly emptied of themselves and find their all in Christ; live continually near to God, and manifest in all their deportment a spirit of the deepest humility. They must ever keep alive in their minds a sense of the responsibili-

ty of their office, and seek diligently to qualify themselves for its duties by the improvement of their minds, as well as the cultivation of their hearts. They must be constantly watching for opportunities to do good unto souls, and carefully improve them, when and where ever they may present themselves. In a word, they must be instant in season and out of season, ever abounding in the work of the Lord; at the same time, earnestly looking to God for the presence of the Holy Spirit, without whose influences they feel that all their labors will be in vain. It is only by pursuing such a course as this, that the true moral dignity of the ministerial office can be made to appear, and that those who are clothed with it will ever be enabled sincerely to adopt the sentiment of the great Apostle of the Gentiles, and heartily exclaim with him, "I magnify mine office."

S. R. F.

Chambersburg, Pa.

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ART. VII.—"THE REFORMED CONFERENCE AT FRANKFORT."

THAT an Ecclesiastical Conference, by this name, was held last fall, during the sessions of the "Church Diet," at Frankfort, on the Maine, is known perhaps to but few beyond the limits of Germany. The proceedings of the "Diet" itself, were of such engrossing interest, that anything of minor importance, occurring at the same time and place, engaged but little attention. A Conference of the kind mentioned, was, nevertheless, held, composed of the delegates, clerical and lay, of the Reformed persuasion, who were in attendance upon the "Diet."

The grounds and object of this Conference will be better understood, and more fully appreciated, when it is known, that the Reformed Church of Germany, as well as the German Reformed Church of America, has recently met with treatment at the hands of a portion of the Protestant community, that may not improperly be termed persecution. That any movement of this kind, by one denomination of Christians against another, should be made in the middle of the nineteenth century, in a country favored with an evangelical ministry, and an open Bible, would, a few years ago, have been considered a moral impossibility. Christians were then laboring for, and expecting a day of millennial glory. It was the period of voluntary association for the spread of the Gospel. Not content with the Church and divine ordinances, as sufficient, if even they were admitted to be suitable means, for the speedy establishment of Christ's kingdom, good and wise men resorted to expedients of their own invention, to give expression to the zeal with which they were animated. The appropriate results of such extraordinary activity, in the way of Christian effort, should have been unanimity, and an enlarged spirit of sincere charity at home, as well as the rapid extension of the Church abroad. It was indeed the reflex of the exertions of the Church extensively that was expected to be most effectual for good intensively, in stirring up the graces of the Christian, and in this way the Church was to be compensated for its work and labor of love. That the desired results have not been fully realized must be admitted. If, in the spirit of emulation, Christians have been provoked to good works, it is much to be feared, that, in some instances at least, they have not been provoked to love.

Of this we have a striking illustration in the experience of the Reformed Church of Hesse. It is at this time an object of unmerited reproach, and if we may judge from present indications, is really in danger of being deprived of important privileges, by the action of the public authorities. This is easily explained. It is in fact nothing more than a revival of the old theological controversy between the two sister Churches of the Reformation, suspended for a time, but never satis-

factorily settled. Recent events in Europe have invested it with new interest and given to it fresh life; and at this time the controlling power in the management of ecclesiastical affairs in Hesse unfortunately happens to be decidedly old Lutheran. The Minister of the Interior is the notoriously bigoted Hassenphlug. Associated with him, as a prominent and influential member of the Consistorialrath, is Dr. Vilman, an estimable man, originally Reformed, but in political sentiment, an absolutist of the highest grade. As the high Church principles of the Lutheran Confession, are, in his estimation, more in accordance with his theory of government, he has identified himself with that interest. This change in his sentiments and Church relations has been brought about in the way of a reaction in his mind by the revolutionary movements of 1848 and 1849; furnishing another instance of the disastrous effect of a fanatical zeal for a good cause, upon the minds of upright and reflecting men, and admonishing us of the necessity of a sound discretion in the selection of means for the accomplishment of our ends, lest the evil resulting in one direction far overbalance the good effected in another. This has been evidently the case in this particular instance. Dr. Vilman, an upright and worthy man, in avoiding the errors into which others had been led by their loose opinions upon the subjects of religion and politics, took the opposite extreme, and having a large share in the direction of Church affairs, instead of favoring the confession in which he was educated, he, together with Hassenphlug, has exerted his authority to its prejudice, so much so, indeed, as to give just cause of anxiety and complaint.

At the recent Church Diet at Frankfort, it was deemed advisable, on the part of the Reformed delegates present, to hold a meeting for consultation, in reference to the grievances under which the Church was alleged to be suffering, and with a view to the adoption of such measures as the case might call for. The meeting was held, and after a great deal of earnest discussion, a protest was drawn up and signed, the character of which may be learned from the following extracts:

“Since the days of the most worthy Philip, the magnani-

mous, the Church of Hesse has been always regarded as a pillar of Evangelical Protestantism, and the Reformed Church, particularly, was protected in the profession of her faith, by the powerful arm of the pious Elector. Nor was this protection confined to the Reformed Church of Hesse; it was extended to oppressed members of the same persuasion in other lands.

"We learn, however, with great pain, that events have recently occurred in Hesse, which we are constrained to believe have been the result of systematic hostility to the Reformed Church. It is at least perfectly manifest, that the vested rights and even the Confession itself, of the Reformed Church, handed down by the Fathers, in its long established and undisputed validity, are seriously threatened.

"Even before the validity of the Reformed Confession in Hesse was called in question, Dr. Vilman, a Reformed member of the Consistorialrath, placed in office too by his prince of the same persuasion, for the protection and promotion of the Reformed interest, openly denied in the "*Hessian Volksfreund*," a paper of which he is the Editor, that there was a Reformed Church in Hesse. It was in fact, as he said, a misnomer, to call the Reformed Church of Hesse by that name. Its existence was altogether imaginary—it was a false idea.

"But more than this. In direct violation of the legal rights of the Reformed Church of Hesse, the Minister of the Interior, in a rescript of March 5, 1854, not only denied that the Heidelberg Catechism was a symbolical book for the Reformed Church of Hesse, the use of which ought to be prohibited in their schools; but also casts the reproach upon this acknowledged Confession of its faith, dear and precious as it is throughout the Reformed christendom, that it is a book calculated to exercise the intellectual faculties, and should be placed in the same class with other books addressed simply to the understanding.

"In view of these startling facts, we cannot doubt that all evangelical Christians in Germany will unite with us in prayer to the Head of the Church, in behalf of our oppressed brethren in Hesse, that the Lord may enable them to hold fast to the confession and faith of their fathers without wavering; and

that He will, by his Holy Spirit, enlighten and subdue the hearts of those, who have thus arbitrarily sought to deprive the Reformed Church of its long established rights.

“Nor were the denial of the legal existence of the Reformed Church of Hesse, and the refusal to tolerate the Heidelberg Catechism any longer in the parochial schools, the only grievances of which they complained. These arbitrary proceedings were justified on the ground that the Heidelberg Catechism itself was unsound in the faith. It was unsound in its views both of the ministry and of the sacraments. ‘The ministry,’ as defined by Dr. Vilman, ‘included the offices of apostle, prophet, pastor and teacher, and was the living and substantial perpetuation of the office of our blessed Saviour himself, and repeated and carried forward in the Church, all the acts which he performed.’ To the hands of the ministry he committed his word and eternal life, that they might be effectual to salvation.

“‘In the ministry,’ it was said, ‘is vested the power of the law, the power to bind and to loose.’ In one word, and in most unequivocal form, ‘the office of the ministry is one of act and efficacy, not just in proclaiming and communicating that which we already know and profess, but in imparting something which we had not, to possess and enjoy, and which without this office, we never could, or would possess.’ Such views of the ministry, it was alleged, the Reformed Church did not entertain.

“It was also charged against the Reformed Church, that its views of the sacrament were defective, and that it notoriously gloried in and boasted of the fact, that its confession harmonized fully with the faith of the Reformed Churches of England and America, and that the members of its missions abroad desired permission to maintain Christian communion and fellowship with the missions of those foreign bodies; and it was asked: Whether it was possible for a member of the Church of Lower Hesse, believing in the *true* doctrine of the real presence of the body and blood of the Lord in the sacrament, for the sake of the *empty external* honor of belonging to the great Calvinistic Church communion of England and America, to part with his convictions so cheaply?”

For these reasons, first: because it does not in its confessions sufficiently magnify the office of the ministry, and secondly: does not entertain the correct view of the presence of the body and blood of the Lord in the sacrament, it is now sought to dishonor the Reformed Church of Hesse, and to deprive its members of their vested rights and privileges. In reply to the foregoing statements, it was remarked: "That a mere glance at the confessional writings of the Reformed Church would satisfy any candid mind, that the views of the Church were greatly misrepresented." "Every catechumen knew that the Reformed Church holds and teaches the real presence of the body and blood of the of the Lord in the sacrament, although not as is held in the Lutheran Church, that they are in the *bread* and *wine*, and are partaken of *orally*, by all communicants, by the unbelievers, as well as by the believing." "It was equally well known that the Reformed Church regarded the ministry to be a divine institution and insisted that the minister must be conscious of his divine vocation and commission."

In the course of the discussions which took place, Dr. Ebrard asked the questions: "When did the Reformed Church ever deny the divine authority of the sacred office? Has it not always taught that the office of preaching the word and administering the sacraments was of divine appointment, and that the minister, in appearing before the congregation, came in the name and by the authority of Christ? Has not the doctrine of the three Church offices been fully developed from the Scriptures in the Reformed Church? Has not the Reformed Church also held fast to this doctrine, and maintained too, that the Eldership was not a democratic representation of the people, but was of divine origination? He did not know what was yet wanting in the Reformed doctrine of the holy ministry, unless, perhaps, it was the letter *p* in spelling the German word *amt*."

It thus appears, that the Reformed Church of Hesse is persecuted and really in danger of being deprived of her long established rights as a part of the Protestant Church, by the public authorities, for entertaining precisely the same views of doctrine, for which the German Reformed Church of America



has recently suffered so severely ; but it is upon different and entirely opposite grounds. In Germany, the views expressed are considered by those opposed to them, as being unequivocally rationalistic, and falling far short of the true standard of the orthodoxy of the Reformation. In this country, they have been denounced as going beyond the mark, and as being decidedly Romanistic. In Germany, it is admitted that the views are contained in the Heidelberg Catechism ; but it is affirmed that the Catechism itself is *heretical*, addressing itself, as it is said, simply to the understanding ! That this venerable symbol of the Reformed faith is liable to such reproach, and on this account should be deemed unworthy of being tolerated in the parochial schools, will, it is thought, be particularly shocking to those who profess to be *par excellence* the expounders of its true meaning, and act as if they considered themselves entrusted with its special guardianship and care.

It would be interesting to give additional extracts from the Report of the proceedings of the Conference. In the course of the discussions, great sympathy was expressed for the suffering Church of Hesse. There was, however, a diversity of opinion as to the measures proper to be adopted. Some of the divines of Hesse doubted the propriety of placing themselves in opposition to the public authorities, as long as there was any ground of hope that redress could be had by other means ; whilst one, or two, went so far as to say that the "Reformed Church of Hesse did occupy a position intermediate between that of the Lutheran and the Reformed Church generally ; and that the Heidelberg Catechism had not the same confessional validity in Hesse, that it had elsewhere." This statement was received with evident dissatisfaction, by the most of those present. Had it been simply said, for instance, that the confessional views of the Reformed Church of the Palatinate, of which Hesse Cassel is a part, were not precisely the same with those of the Reformed Church of Switzerland, no exception would have been taken. All, who know anything concerning the origin of the Heidelberg Catechism, are aware that it has a Melancthonian bearing ; Calvin himself leaned in that direction—and as it was the joint production of two divines,

the one a pupil of Calvin, the other a pupil of Melancthon, and was prepared for the avowed and well known object of reconciling the conflicting views of the Reformed and Lutheran confessions, it may well be supposed that the ground it assumed would be intermediate and conciliatory. It would not be lower than that of Calvin—it was equally improbable that it would be higher than that of Melancthon. But in the sense intended, the statement was not true, and was particularly offensive.

It may also be remarked in this connection, that in the Heidelberg Catechism the prominent truths of the Scriptures are brought out in their living power—not so much in the form of doctrinal definition, as in the way of facts. By this is not intended, that it deals in vague generalities. It does any thing but this. All that is necessary to believe, is clearly and explicitly stated. Thus, it teaches plainly that man by nature is totally depraved and hopelessly miserable—that he needs a Saviour, who must be both human and divine. It farther teaches that such a Saviour, precisely adapted to man's necessities, has been provided in the person of the Lord Jesus Christ, and that in order to salvation he must be received and embraced by faith. This faith, we are told, is not a mere notion or belief of certain doctrines, however Scriptural or correct; but it is "not only a *certain* knowledge"—an inward conviction, or state of mind—"whereby I hold for truth all that is revealed to me in the Scriptures; but also"—not a vague hope—but "an assured confidence wrought in me by the Holy Ghost," of personal salvation; basing itself again upon the great fact, revealed to us in the Bible, of the three-fold personal distinction in the Godhead, of Father, Son and Holy Ghost. Here the essential truths connected with the scheme of redemption are distinctly, explicitly and prominently brought into view. Very little is said of them in the way of explication. As deeply interesting and indisputable facts, constituting the sum and substance of the Gospel, they are emphatically addressed—not to our understandings, as is falsely said—but to our faith, and furnish ground strong enough and broad enough for the Church of all ages to rest upon.

But this is a digression. Others present at the Conference

admitted, that in some parts of Germany the Reformed Church was laboring under serious disadvantages, and that it would be difficult to restore it to the prosperity it once enjoyed. In some of the cities along the Rhine, the Heidelberg Catechism had lost its hold, in a great measure, upon the regards of the people. This, however, was owing not to their predilection for religious truth, in one direction or another, but simply to the fact that they were wholly indifferent to the word of God itself. Dr. Thesman of Cologne, a member of the Diet, and a distinguished lawyer, declared that in many of the congregations ignorance, unbelief and ungodliness prevailed to an extent that baffled description. "If you go from city to city, and from country to country, you will be obliged to confess with shame, that amongst thousands, there is nothing to be said of the abuse of the Bible; but the complaint to be made will be that they do not use it at all, and that the ignorance of the people is so great, that they have no conception of the first principles of religion. In this statement, he had no special reference to the less cultivated portions of society. He intended to refer more particularly to the politer circles, as they were called—to those who are ever ready to exercise their wit upon subjects regarded by Christians as sacred, and to talk about things of which they need first to be informed. He had reference, indeed, to many, who were Elders of churches, and when such officers are an "ensample to the flock," it may easily be conceived what the state of the congregation must be! Speak to such men of Ursinus and Olevianus, and they would listen to you with surprise. Such men give themselves no concern about Confessions, or symbolical books. They may have heard of the Heidelberg Catechism, and the Switzer Confessions, in early life, when they were confirmed; but the sacred Scriptures and the fundamental principles of Churches have become obsolete things, and in later years they have had nothing to do with them. So deeply impressed were the minds of some of the Church members in Cologne, with the extent of this evil: the want of a proper Church consciousness, and of a due regard for the Word of God and symbolical books, that, for the purpose of correcting it, they formed themselves into a society, for the

reading of the Scriptures, and the study of the Heidelberg Catechism. The society meets every Monday evening, and is opened with a short prayer offered by the members alternately. The members then place themselves around the table, with the Catechism in their hands and the Scriptures, from which it is taken, before them, and question one another upon it, article by article. Thus far it has been attended with the happiest results—no one is ever absent, and the interest in the exercises is evidently increasing."

Dr. Krummacher also presented a statement of the condition of things in other portions of Germany, equally unfavorable. In the Eastern provinces of Prussia, the "Union" appears to have been of no advantage to the Reformed Church. "There many of the Reformed congregations were among the first to fall from the faith. It is with them, that the confessional consciousness is most extinguished, and least likely to be revived. In the choice of a minister, it is no longer asked, whether he is Lutheran or Reformed. This is so much the case, that he thought it impossible to re-establish the Reformed Church after the model of its original constitution and form. If this is ever to be done, the Reformed Church must ground itself more deeply in the Calvinistic doctrine of the Lord's Supper, and make the discovery that it was substantially the same with the Lutheran—must possess herself also of those devotional treasures which the Spirit of the Lord from age to age had communicated to the Church, and connect with the simplicity of her worship a suitable liturgy and forms of worship; and in the last place, must be more deeply impressed with the apostolic idea of the ministry, and attach more importance to its divine authority in the sense of the Bible, than had been generally done heretofore. In those provinces, the Lutheran Church was full of life and prospering—the Reformed, on the contrary, was languishing. It was only upon the conditions and in the way indicated, that the Reformed interest could be sustained in those Lutheran portions of Prussia."

The general impression produced by these statements, coming as they did from highly distinguished men, occupying different spheres of society, and representing different portions

of the country, is anything but encouraging. It seems, that in Germany, as well as in this country, there has been a falling away from a proper Church consciousness, the consequences of which have been very disastrous, so much so, indeed, that in many places there is scarcely an outward show of piety. Here the case is somewhat different. In an external way we have a great deal of religion. But it frequently conceals a subtle spirit of sceptical socialism. It is very careful not to oppose Christianity. It professes to hold it in the greatest estimation. It only seeks to lower the standard by which it is to be measured, and is perfectly content if it is limited to the merely natural. With the supernatural, it desires to have nothing to do, and it will be quite time enough for the Christian to trouble himself with the invisible and spiritual, when he is once separated and removed from the objects of sense, by which he is now surrounded. In this way men may practice the natural virtues, and be refined and cultivated—they may admire and appreciate the beautiful, the good, the true—may talk much about intellectual progress and moral reform and be very active in schemes of benevolence for the improvement of the world; and yet be destitute of the love of Jesus, and make but small account of faith in his atonement. There is a great deal of this sort of Christianity amongst us at the present time, and until the progress of the material influences of the country is checked by some special providential interposition, or some extraordinary outpouring of the Holy Spirit, there will, in all probability, be more of it, before there is less.

What the ultimate issue of the existing state of things, in the Churches both at home and abroad, will be, it is not easy to conjecture. That in the end it will lead to a reaction in favor of Churchly Scriptural piety, is at least to be hoped for. The minds of many are even now greatly exercised in that direction. They are not only aware of the evil of existing tendencies, but they lament and are earnestly laboring to correct it. God will hear their prayers and bless their efforts, and in due time deliverance will come. For this his people must patiently wait, willing to endure reproach and suffer persecution, if need be, that the Church in the end may be the more abundantly prospered.

One thing, however, appears to be perfectly evident: at this time a union of denominations in the Protestant Church is not to be expected. For three centuries back, repeated attempts have been made, under apparently favorable circumstances, by the authorities both in Church and State, to bring the two sister Churches of the Reformation in Germany into closer connection. The efforts of the late king of Prussia, were crowned, as it was thought, with a large measure of success, and the hope was entertained that the desired object would ultimately be accomplished; nor should we yet despair. But it must be remembered, that so far as that effort was successful, it resulted, in a great measure, out of the fact, that, owing to the spread of rationalism, the people had become indifferent to their confessional standards and had lost all proper Church consciousness; and now that a Church feeling is revived, and there is greater concern for biblical truth, and more respect for sincere piety, they are more disposed to fall back upon the principles by which they were originally distinguished. In doing this, a portion of the Lutheran Church, unfortunately, has taken its ancient position of direct antagonism and hostility to the Reformed Church, not even willing to tolerate its existence. This is to be lamented. If the Lutheran and Reformed Churches cannot walk together, what other denominations of Protestant Christendom can?

What then is to be done? There is but one answer to be given to this question, so far as the Reformed Church is concerned. Let the Church hold fast to her confessional faith, under any amount of obloquy and reproach. It is owing to her failure to do this, that she suffered so much within the present century in Germany and in this country, and now by a return to first principles, she may again expect the blessing of God to rest upon her in an increase of her prosperity.

When the Conference was about to close, a minister present rose up and asked to be heard. He commenced by saying:

"Permit me, dear brethren, to add a few words to what has been already said. I will be brief—for if I should take up much of your time, I will run the risk of being left alone.

There has been a great deal said about the Reformed Church.

It appears to me, however, that precisely that which was most appropriate and proper for the occasion, was not said; and for this reason, I wish to say something more.

We are Reformed, and that we are Reformed, is not owing to ourselves, and is neither our merit, nor our fault. We need not be ashamed of being Reformed. If we were, we would put to shame our fathers and forefathers. Nor will we glory in being Reformed. The only one thing of which we may glory, is the cross of Christ. There is, however, one thing, peculiar to the Reformed Church, that we would impress deeply upon your minds, and that is, her *poverty*. In comparison with other Churches, she is poor, and in humble circumstances.

The Roman Church is a glorious Church. She has a crown of greater value, than all the royal crowns on earth, and many a royal crown has been obliged to bow down and submit to it. She is also so rich, that she employs her treasures in extending her traffic into the eternal world. She has such great wealth, that she is magnificently radiant with external glory. And so too is our beloved sister Church a wealthy Church. She has brought out of the rich treasury of God's word a great deal of silver and gold, and has worked it up, not indeed without the admixture of some alloy, into a great many useful vessels, so that she has a well furnished store-house of costly devotional treasures, and a rich hymnology, so rich indeed, that she can afford to be generous, and share them with others. We, on the contrary, are a poor Church. Our gracious Master, it is true, has never permitted us to want for our daily bread, but he has never given it to us in superfluity; we have no overflowing treasury. Our poverty, too, has often been cast up to us as a reproach. But the Lord says: "Blessed are the poor in spirit, for theirs is the kingdom of God;" and thus she glories in this, that she is like her Master, who, "for our sakes became poor, that we through his poverty might become rich."

The Roman Church is a glorious Church. She has passed through severe conflicts, and achieved great victories, and now can live at ease, and in great splendor. She, accordingly has a great many feast-days, and magnificent processions. And so too the beloved Lutheran Church, has achieved for herself



a great deal in this way, so that her only concern now should be to carefully keep what she has achieved. The Reformed Church, on the contrary, is a suffering, toiling Church, and has not as yet completed her work. It is included in the name *Reformed*, that she must ever continue to endure the pangs of the second birth. Besides, it has pleased the Lord to adorn her with the bloody cross. No Church has shed so many tears, no Church has borne so much reproach—in no Church, has blood been poured out like water as in her. But let it not be forgotten, that the Lord has said, “Blessed are they that mourn, for they shall be comforted.” And so we rejoice that she has a Master in whose sight the blood of his saints is precious; and that the day is coming, when “from their faces he will wipe away all tears.”

The Roman Church is a glorious Church. She makes a great parade of her sanctity, and insists upon her prerogatives and maintains them with the sword. She always speaks of herself as an affectionate mother; but this affectionate mother always holds up her hand in a threatening way, and it is reeking with blood. The beloved Lutheran Church is also a very earnest and zealous Church. Her earnestness is very profound. When she stands up for truth, and is resolved to maintain it, her earnestness is a holy earnestness. She has so much of it in this way, especially in her *damnamus*, that she seems to lay aside her charity. The Reformed Church has no such earnestness, expressing itself in *damnamus*. She once stutteringly attempted it, but it was a strange spirit. On the contrary, the Lord has blessed her with the spirit of charity—the spirit of *amamus*, and she has never failed to cherish and exhibit it. Those, who have come to her from other confessions, stretching out their hands beseechingly—her enemies have been obliged to acknowledge it—have no where found such open hearts and full relief as in the Reformed Church. This may be of small account, in the estimation of some; but the Lord has said: “Blessed are the merciful, for they shall obtain mercy;” and our Church glories in this, that she knows him, upon whose mercy our souls live.

The Roman Church is a glorious Church. She glories in

the perfection and purity of her order, her ministry, and her worship. The beloved Lutheran Church attaches great importance to the purity of her doctrines; and purity of doctrine is certainly something of which we may be proud, and properly speak. The Reformed Church is poor in this respect, and has nothing of which she can boast. She believes that light and life ever accompany each other, hand in hand; and that wherever the precious jewel of pure doctrine is possessed, it will be found revealing itself in a pure heart, and a holy life. There has ever been, accordingly, in the Reformed Church, an unsatisfied hungering and thirsting after the spirit of true holiness and righteousness of life, that in this way, we might secure the costly pearl of pure doctrine. The great theologians have, for this reason, held us in slight esteem. But the Lord has said, "Blessed are the pure in heart, for they shall see God," and we glory in the Lord who has said it.

The Roman Church is a war-like Church; and every war in which she has engaged, has crowned her with a fresh chaplet of unfading laurels. And so the Lutheran Church is a war-like Church, and wherever she has appeared she has presented herself completely equipped and ready for the strife; and she has had heroes in her ranks, who have bravely contested the battle field. In this respect, the Reformed Church has not been so fortunate. In her midst, the intercessory prayer of her great High Priest has ever been a peaceful, prevailing, heavenly prayer, and her people have ever said, "Amen" to it. From her very midst—from her inmost deepest life, has ever proceeded the voice of *peace*—peace amongst those who are called by the name of the Lord Jesus Christ. From within the bosom of the Reformed Church has ever come forth the cherished remembrance, that her Master is called the "Prince of peace," and that the capital of his kingdom is called "Jerusalem," the city of peace. She has ever sought to cultivate peace. She has ever reached out the hand to those who rejected it, and knocked at the door when it was closed against them. This has been charged against her as a weakness; but Jesus has said, "Blessed are the peace-makers, for they shall be called the children of God;" and we glory in the knowledge of Him, who is called "Wonderful," the "Prince of peace."

At the same time, let us never forget, that we, who are in circumstances so humble, must never think of elevating ourselves to those high places in the Church, attractive as they may be, which others occupy—that we must never think of bringing down and taking to ourselves, that which never as yet belonged to us, although it has been enjoyed by others. There are some high places in the Church, to which especially we pray that God may prevent us ever from aspiring. Let us rather humble ourselves and remain where we are deep, deep down in the vale of humiliation, that we may ever be of the number of those, of whom it is said, that “God giveth grace to the humble.” I must, therefore, object to all that has been said of the glory of office. I would rather that we would cultivate the spirit of true humility. I remember, too, a precious passage in our dear brother Krummacher’s *Elijah*, in which it is said, that where the Spirit of God lives and reigns, there the grace of God is manifested in three different ways, and in three different spheres. Nothing is there said of prescribed forms of doctrine—nothing said of particular forms of worship—nothing of the claims of office; but where the Spirit of God dwells and reigns, he reveals himself as a spirit of Reformation, as a spirit of Missions and as a spirit of Union. He reveals himself as a spirit of Reformation; for he proclaims to the people of God, that all things are not what they ought to be, and that the reformation must be carried on and continued until the Church is reconstructed in the Spirit and after the manner of the primitive Church at Jerusalem. Where the Spirit of God dwells and prevails, he reveals himself as a Missionary spirit; for the Lord Jesus has commissioned his Church to be the bearer of the Gospel in all coming time, and has promised that his Spirit shall be with her always to the end of the world. The presence and guidance of the Spirit of God are also revealed as a spirit of Union. The Spirit of God is emphatically a spirit of peace, and as God is a God of peace, he is inexpressibly grieved by the strife in which his people are frequently involved, amongst whom there should be nothing but peace, and to whom their dissensions are a disgrace. It is most desirable that the spirit of union should ever reign in the

Church, and that there should be one fold, as there is but one shepherd. Let us pray that this spirit, in all its bearings, may be more and more revealed in the Church. Then in her temporary humiliation, she will attain to a glory that will never pass away."

The gentleman who made the speech, a translation of which is here given, is Pastor Mallet, of Bremen. His personal appearance is remarkably fine. He has a commanding figure, open expressive countenance, brilliant dark eye, and a silvery voice, that, in its modulations, thrills to your inmost soul in the impassioned and eloquent language which he is accustomed to use. The effect of his speech was electrifying. When he had finished, many gathered around him to express their satisfaction, and to thank him for relieving their minds, in a measure, of the fears and unpleasant impressions produced in the course of the previous discussions.

Mercersburg, Pa.

D. E. F.

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ART. VIII.—SKETCHES OF A TRAVELER FROM GREECE, CONSTANTINOPLE, ASIA MINOR, SYRIA AND PALESTINE.

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V. A DAY ON THE ISLAND OF RHODES.

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'DEINDE Rhodum appropinquamus, ubi tanta est viriditas arborum atque amenitas locorum, quod est mirabile ad videndum et proseritum Paradisum a Florentinis factum.

CHRIST. BUODELMONT. FLORENT.

HAVING been dismissed from the Greek service in consequence of the revolution at Athens in September, 1843, I went to Smyrna, where I joined a party of travelers, who intended to

undertake a voyage to Syria, in the spring of 1844, and celebrate the Easter festival in Jerusalem. On the 29th of February, we embarked on board the fine Austrian steamer 'Count Kollowrath,' commanded by the Dalmatian Captain Ventile Flanowitch. The tumult and disorder on deck occasioned by the hurried arrival of a number of Turkish officers with their wives and domestics departing for Syria, and a still larger crowd of Greek and Armenian Pilgrims, was highly interesting. The continual shouts and clamors, in the most different dialects, and the general hurly-burly, did not terminate until the signal for departure was given, the anchors heaved, and we, at three o'clock in the afternoon, left the beautiful roadstead of Smyrna.

Running close up to the castle of St. Giacomo, commanding the narrow channel for ships of larger burden, we passed the batteries and stood away westward for the green and hilly Durlachs islands, beautifully studding the large gulf of Vurla. The Greeks call them *νησιά τα 'αγγλικά*, or the English islands, because the English fleet had its principal station here during the revolutionary war, and the ships generally lie-to and water at the plentiful fountain gushing forth from the rocks near the shore. These little conical islands, forming a group by themselves, are covered with copse-wood and fragrant shrubs. They present a different picture from the rocky, barren and sun-burnt cliffs of the Cyclades in the *Ægean*, and remind one of the verdant tropical islands of the West-Indies. At some distance from the coast the white domes and minarets of Vurla are seen rising above the olive groves. The ancient city of Clazomenæ was situated farther down in the innermost part of the bay, and was united by a bridge to a small island off the shore. Few ruins are now to be found, the exuberant fertility of the soil and the foundation of the modern town of Vurla having caused them to disappear in the course of so many centuries.

At sunset we doubled the high and eminently picturesque promontory of Kara-Burnu (Black Cape,) the ancient Melæna Acra, with several Turkish villages peeping forth from the woods, covering the steep offsets of the mountain, and steered

south between the island of Chios and the Ionian coast. Night was already setting in, when we arrived on the height of Chios, but the many lights, shining over to us from the shore, indicated that we were just passing the city of Chios, once so wealthy and beautiful, until it was destroyed during the last war of independence in 1822, by the barbarity of the Mohammedans. More than twenty thousand Christians were butchered by the Asiatic hordes, and the fairest city of the Levant suffered a destruction from which it never will be able to revive beneath the tyrannic sway of the Turks.

Although I have undertaken many voyages on the Mediterranean, still I have never met with any company on board so singularly diversified by nations and tongues, so eminently picturesque, and therefore so highly interesting to an occidental traveler, as on this Syrian pilgrimage. The passengers in the first cabin, consisting of twenty-five ladies and gentlemen, formed almost a society by themselves; although among the number were two young French Lazarists, going to their convent in Beyroot, in order to study the Arabic language, and get promoted as teachers at the French School of Aintura on the Lebanon. A Turkish colonel from Stambul, Mohammed Said-Bek, who spoke a few words in French, had likewise his berth in our cabin; but he of course did not dine along with us, and was served by his black slaves on deck, where all the Mhoammedan families were quartered. The Turkish ladies with their black girls were sitting in large wooden cages, built for that purpose, and carefully closed with curtains, while their jealous husbands with their tiresome countenances and long pipes kept the most severe watch over them.

Although the Turks had been disarmed at their arrival on board, still a bearded old gentleman, of high standing, who brought three pretty young Turkesses along with him, had obtained the permission from the obliging Captain, Flanowitch, to place his armed *Tshibouksis*, or pipe bearer, before the virgin-bower. But it happened, during the slumbers of the old gray-beard, that a young Frank traveler approached the harrem, and the wind just blowing aside the curtain and showing the beauties unveiled, the mischievous eunuch, with a scream

of horror, instantly snatched his pistol from its belt, when a tumult ensued which did not subside until the captain, hurrying to the spot, had ordered the black to be disarmed and brought off to the main-deck.

Here a number of Greek pilgrims, among whom were many priests and monks from the kingdom of Greece, had their quarter. Some forty Zaporogue, Cossacks from Bessarabia on the Danube, in their sheep-skins and fur-caps, attracted the attention of all the travelers on board. These good-natured nomades, who appeared to be sufficiently furnished with money, would sometimes during the bright moonshiny nights entertain the company with their pretty songs, the religious melodies of which indicated the particular care of the Russian government to promote a general instruction in a melodious church-music. From the four parts of the world, travelers belonging to more than thirty different nations, were united on board this Austrian steamer, among whom almost all the Christians had made the sepulchre of our SAVIOUR the object of their pilgrimage.

Next morning at sunrise we sailed through the extensive bay of Ephesos. Ancient Ionia, renowned for the mildness of its climate, the wealth and beauty of its flourishing cities and its early civilization, now lay stretched out before our view, a dreary and solitary plain, bounded on the east by distant mountains. The clear, dark-blue sky is still the same; but where in days of old Lebedos, Klaros, Ephesos and the other thriving Greek colonies arose in the beautiful plain of the Kaystros, no villages, nor hardly any human being, is now to be seen. We kept on, close to the shore, because the brisk south-western breeze, setting in motion the hollow surge of the Ikarian Sea, forced the captain to steer his course through the Samian strait. The coast all along appeared a perfect desert. At noon, on approaching the island of Samos, we distinguished a miserable village, Giaour-Kioi, inhabited by poor Christians, who may have forgotten their native tongue, like their brethren in the interior of Asia-Minor. The wood-clad heights of Mykale now arose on our sight, and in the distance appeared to melt away with the lofty ridges of Samos. We passed close to the mountain villages of Agios Konstantinos, Karlovasi, and



others almost hid in the far-spreading forests, which cover in part the precipitous eastern shore of the island, the impregnable bulwark of the independent Samiotes against their Asiatic tyrants.

Quite near to the promontory of Mykale, now called Santa Maria, the ancient Trogylium, we discovered the strait Kutzchuk Bogazi, or small entry which divides the continent of Asia Minor from the island of Samos, and which, since the days of the Persian wars, has been the theatre of so many interesting events in Greek history. Its breadth is only seven stadia, or half a mile, but it appears to be more narrow on account of the high peaked mountains skirting it on both sides. We then passed close by the little rocky island, Trogylia, now called Lerina, and doubled the projecting cape, the south side of which sinks less precipitously and in several offsets down on the low and sandy coast of Miletos. Yonder, at the foot of the promontory, the battle was fought, wherein the Spartan King, Leotychides and the Athenian Xanthippos vanquished the fleet and army of the Persians on the same day in which the united Hellenes at Platæa in Bœotia destroyed the large invading army of Xerxes, in September, 479 before Christ, (Olymp. 75, 1.) It is evident from the relation of Herodotus, that the battle was fought on the south side of the mountain, the Persians having dispatched their Milesian auxiliaries to the heights of Mykale in order to secure their retreat to Sardis in Lydia, in case of a defeat. But the Milesians turning their arms against the Persians flying from the field of battle, a dreadful slaughter ensued, and only a few dispersed detachments of retreating Persians were able to force the mountain passes and open their way back to Lydia.

On the northern descent of the promontory stood the famous Panionion temple, consecrated to the Helian Neptune, where the Ionic confederation celebrated their annual assemblies and games. The large southern bay of Samos extends westward; and at a distance of eight miles we were able to distinguish the gigantic column of the ancient temple of Juno close to the shore. This is the most fertile part of the island, and several beautiful villages are seen on the slope of the high mountains,

embosomed in groves of olive trees and charming vineyards, descending all along the terraces down to the plain. Opposite to Mykale arises the Posidonian promontory of Samos, which has attained a historical name by the valor of the Samiotes, during the last war of independence.

The Turks having assembled a large camp near Mykale, in the year 1821, the Admiral Kara-Ali attempted to land his army here on a place called Odondia, (the teeth,) by the Greeks. The Samians awaited quietly on the mountains the descent of the Asiatics, and then rushed sword in hand down upon them, and after a bloody conflict, forced them to fly to their boats. The Turkish Captain Bey, now mustered his fleet along the strait, and cannonaded with all his might the barren rocks of Samos, to the great delight of the Greeks, as he was expending in vain his powder and balls; when all at once, the appearance of the vanguard of the Greek fleet forced him hastily to heave his anchors and stand out for the open sea.

This attack, and another unsuccessful attempt in June, 1825, when the brave Konstantin Kanaris, with his fire-ships, destroyed a large Turkish frigate, were the only undertakings of the Turks against Samos during the last war. The brave islanders now live quietly beneath the sway of their governor, Prince Vogorides, and every where in the Levant is seen their blue-and-red flag with the white cross.

South of Mykale the coast again appears so low that although the steamer passed very near, we did not recognize the site of Priene, nor the mouth of the river Mæander. The only prominent point is a Turkish village, with a mosque situated on a hillock near the shore, where several high antique marble columns, still united by an architrave, present themselves as the only remains of the splendid temple of the Didymæan Appollo at Branchidæ.

Again turning off from the continent, and leaving the high peak of Patmos on our right, we struck across the picturesque gulf of Iasos, studded with many rocky islands, in the background of which the high inland-peaks of Caria, towering in three or four ridges, one above the other, now glittered in all the rosy hues of the setting sun. Twilight was setting in when

we reached the height of Budruni, the ancient Halicarnassos, and we continued our course during the night along the eastern coast of Kos. At dawn of day, on the second of March, we hurried away past Cap Krio, on the Dorian peninsula, and steering in an easterly direction among the small islands of Syme, Telos and Nisyros, we speedily approached the desert and sandy northern shore of Rhodes.

At eight o'clock we doubled Kum-Burnu, or Sandy Cape, and the delightful city of Rhodes, with its walls, towers, minarets and straggling palm-trees; and then all at once the charming environs with the numerous villages, vineyards and groves opened upon us, just as we passed the batteries of the tower of St. Nicolaos, which protect the entrance of the old galley-harbor, Darsena, and came to anchor in the large harbor, the 'Porto di Mandracchio' of the Knights, between the two prominent towers of St. Michael and St. John.

The city of Rhodes is situated on the north-north-east coast of the island facing the high mountains of Caria, at a distance of twenty miles, and arises gently from the shore, forming a crescent, enclosing the largest of the harbors. The old bastion of St. Pietro, formerly armed with immense guns, but now lying in ruins, and the high square tower of St. Michel separate this eastern harbor from the northern galley-port. The upper town (*la haute ville*) ascends westward to the Palace of the Grand Masters, which by its treble walls and bastions in its high situation formed the castle or citadel of the city. It is still separated by a transverse wall with round towers from the lower town, (*la ville basse*), where in the times of the Order of St. John, the Greek subjects, the Jews, and all the married citizens and retainers of the order, lived. Even to this day, the Jews have their quarter in the eastern part of the city, toward the Bazaar and the large inner harbor, while the whole Greek population, together with the foreign consuls, inhabit the pretty villages at a distance of a mile encircling the fortress. The Christians have permission to enter the castle only after sunrise, and on penalty of the bastinado are obliged to leave it again at sunset.

The Turkish commandant occupies the ruinous palace of

the grand-masters and the adjacent buildings. Hassan Pasha, the governor of the island, has his residence outside the gates on the galley-harbor, in a large irregular Turkish serai.

The general view of Rhodes, as it is seen from the port where we anchored, is highly picturesque; nay, you would suppose yourself suddenly transported back to the times of the Knights of St. John; the whole line of walls and fortifications extending along the inner harbor being preserved almost in the same state wherein the city three centuries ago surrendered to the victorious arms of Sultan Suleiman the Second, on the twenty fifth of December, 1522.

This harbor, 'Il Porto di Mandracchio,' has the form of a horse-shoe, and is divided by a small mole for boats and the roadstead for ships of larger burden. The galley-port is smaller, but better protected. It is formed by an immense mole, constructed with extraordinary expense and solidity by the ancient Rhodiens, and is now termed Molo di San Niccolo. The entrance is obstructed by a barrier of rocks, so as to admit the entry of only one ship at a time, but it offers perfect safety against wind and waves. If it were kept in good repair, it would still be an excellent refuge for the light ships of the Archipelago; but the fatal indifference of the Turks has suffered the sands to accumulate until the mouth has been gradually choked up; and now-a-days merchant vessels can only enter after being obliged previously to unload their cargoes. Barks and small vessels enter without any difficulty, and anchor opposite the palace of the Pasha.

The other harbor is larger; within the two projecting turrets even frigates of thirty guns find a convenient anchorage ground, although they are sometimes exposed to the violent north-east storms, and then are in danger of being dashed against the walls of the city or the rocky coast. During the sway of the Order of St. John, both harbors were shut with huge chains in time of war, and the Grand-master, Zacosta, imposed in the year 1462, a tax on all goods and merchant-men, which was called "chain-money," (*diritto di catena*), and was employed to augment the fortifications of the harbors. One of these strong chains, more than a hundred fathoms in length, is still shown to the traveler in the vaults of the ancient Hospitium.

The walls surrounding the large harbor in the form of a bow, are built of fine squared free-stone. They have strong and well-secured battlements, projecting parapets and round flanking towers. Between the largest of these is situated the ancient gate, (*Porta di Santa Caterina*,) now walled up. It is ornamented with the armorial bearings of the order, and the Grand Master Emeri d'Amboise, with the date A. D. 1512. The present entrance into the city is through a postern near the Turkish custom-house.

The Saracens of Egypt having obtained possession of the kingdom of Jerusalem in consequence of the destruction of Acre (*Ptolemais*) in the year 1291, the Knights of St. John or Hospitaliers sought a refuge on Cyprus, where the Knights Templars had already obtained large estates, and King Henry the Second of Lusignan, now likewise invested them with the town and castle of Limisso. There the order erected a new convent, armed a fleet, and escorting the pilgrims to the holy land, carried on a successful warfare with the Saracens.

Yet the enterprising warriors were dissatisfied on the island, being involved in the feudal dissensions between the king and the Latin barons. They found their sphere of activity too circumscribed, and desired to establish an independent dominion, which they shortly afterward effected, when the Grand Master Fulco de Villaret, with the assistance of the Pope and the King of France, conquered Rhodes. The richness of the soil and the purity and salubrity of the climate of this beautiful island, caused it to be considered in antiquity as consecrated to Phœbus Apollo, and as the birth-place of the Heliades. During the thirteenth century it had remained in the possession of the noble Genoese family of Gavala, and then devolved on the Greek empire of Constantinople. But during the weak and turbulent reign of Andronicus the Younger, Turkish and Saracenic corsairs from the coast of Asia Minor and Syria, established themselves in the island, united with the Greek inhabitants, and extended their piratical expeditions over all the adjacent islands of the *Ægean*.

In the mean time, Pope Clement the Fifth, proclaimed a new crusade in Europe, with the pretext of conquering Jeru-

saïem and the holy land from the hands of the Saracens ; and in the spring of the year 1310, large bands of warlike noblemen, particularly numerous German knights, assembled at Brindisi, in southern Italy, whence a Neapolitan fleet transported the crusading army to Cyprus. There they united with the Knights of St. John and unexpectedly landed at Rhodes. Defeating the Saracens in several naval combats, they laid siege to the city ; but the Crusaders, being disappointed in their hopes of conquest in Syria, now abandoned the Knights of St. John, who were thus obliged on their own part to sustain a fierce contest with the Greeks. At last, on the Day of the Virgin, August 15th, 1310, they stormed and took the city of Rhodes. With the holy banner of the order in his hand, the brave old Fulco de Villaret was the first knight who ascended the wall ; and after the conquest of the capital soon followed the surrender of the strong fortress of Lindos, on the eastern shore of the island ; but it was not until after an obstinate warfare of four years with the Greeks that the knights obtained the quiet possession of the whole island. They then extended their conquests to the surrounding Archipelago of Syme, Chalkis, Nisyros, Kos and the strong fortress of Halicarnassos, on the main land of Caria, fortified them with castles and garrisons, and thus laid the foundation of the glorious dominion of the Order of Rhodes, which for more than two centuries held the sway in this part of the Archipelago, and formed the bulwark of Christianity in the Levant against the rising power of the Osmanlis.

During the first year subsequent to the conquest, the harbors of Rhodes were only defended by the ancient Saracenic tower, in a later period called "Tower of St. Michel ;" but in the year 1353, the brave Grand Master Deodat de Gozon, the renowned champion of the Dragon, constructed the extensive fortifications along the interior harbor, uniting the city with the ancient mole ; and the subsequent erection of the strong tower of St. Nicolaos at the mouth of the galley-port in the year 1461, perfectly secured the harbors from every attack on the sea-side. The defense of these maritime walls was entrusted to the care of the Castilian knights by an order of the

Grand Master Zacosto;\* and still many Spanish coats of arms are seen on the towers, among which I remarked the escutcheon of Don Hernando de Heredia.

The city of Rhodes, generally so dull and silent, presented on that day a scene of unusual life and bustle. In the morning three Hydriote vessels arrived with full cargoes of pilgrims for the Holy Land. Having obtained permission of the Pasha to buy provisions in the city, hundreds of men, women and children were now seen to row on shore, shouting and singing.

After breakfast, our own party of ladies and gentlemen followed the example, and went on shore, where we suddenly found ourselves in a press of Turks, Christians and Jews, crowding about the Bazaar. Shops and tents had been pitched on the outside of the walls, where the vociferous Greeks were exhibiting the delicious fruits and productions of the island, while all the coffee-houses were occupied by taciturn Turks, gravely smoking their long pipes.

At the gate we enjoyed the ridiculous sight of a Turkish guard of regular infantry in European regimentals, sitting cross-legged at the entrance, their muskets leaning against the wall, while their lieutenant seemed to take a comfortable nap in the shade. Nothing looks more unwarlike and awkward than these poor Turkish recruits, in their slight dresses and misshapen trowsers, with bare feet stuck in their down-trodden slippers. How often have I seen officers on service in Constantinople sitting before the guard-houses knitting stockings! A "progress," certainly, in modern Turkish civilization.

Inside the gate, we arrived at a fine square, surrounded by chivalresque buildings and high shadowy plantains. On the right stands the well-preserved hospital for sick and wounded knights, which the Grand Master Anton de la Riviere built in the year 1436 from his own private fortune. Opposite is seen the large convent of the order, highly ornamented in the Gothic style, with two front sides facing the square and the Street of the Cavaliers. The marble stair-case is still in good

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\* CORONELLI *Iscola di Rodi. Venezia, 1687, p. 119.*



repair, but an entry was not permitted, both buildings serving at present as barracks for the Turkish garrison. From this square the famous Street of the Knights, (*la Rue des Chevaliers*,) leads westward to the Palace of the Grand Masters. It runs on four hundred paces in a straight line, having fourteen paces breadth, and being paved very neatly with a mosaic of small black-and-white stones. Elevated foot-paths run along the sides. In this street arise the dwellings of the principal knights and the auberges of the eight nations or tongues into which the order was divided.\*

It proved to be a happy circumstance that we found in our own company a knight of the modern order of Malta, a British captain, who being deeply versed in the science of blazonry and the history of the Middle Ages, explained to us every coat of arms still ornamenting the ancient palaces. The noble, venerable-looking street, with its well-preserved Gothic buildings, seemed to be quite solitary and deserted; not a single human being was to be seen, and without any great stretch of fancy one might have imagined that the city had just been surrendered and abandoned by its brave defenders.

All the houses are solidly built of square lime-stones. The cornices, architraves and high oval windows are richly embellished with festoons, wreaths of flowers, leaves, and other arabesques or Gothic decorations. The coat of arms, neatly carved in white marble bas-reliefs, in the very best style of the *cinqe cento*, stand every where above the principal gate-way or beneath the windows on the front side. They are admirably preserved, owing to the profound respect with which the Turks still observe the command of the magnanimous Sultan Soleiman on the capitulation of the city, expressing his admiration of the heroic defence of the knights, and ordering his pashas carefully to preserve the city in the same state in which it was surrendered, as a glorious memorial of the invincible strength of his arms.

The windows are now closed up with boards, or shut with

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\* The seven ancient Tongues were those of France, Germany, Auvergne, Aragon, England, Provence and Italy. In the year 1462, during the dissensions in the order, the eighth Tongue, Castile-Portugal was created.

Turkish verandahs, indicating that the buildings are still inhabited by Turkish families. The interior of the halls and apartments is said to present many interesting traces of the olden time, such as gilt mosaic ceilings, wainscotted walls, inlaid pavements, Gothic chimney-pieces and niches; but the Turks did not permit us any where to penetrate into their sombre retreats to make inquiries ourselves.

Many travelers have compared the chivalresque buildings at Rhodes with the gigantic palaces of Florence or Siena, which resemble strong castles defended by keeps, towers and battlements. This appears to me to be an erroneous comparison, and according to my opinion the Street of the Knights is more like a dark, narrow avenue in an ancient German city, such as Nürnberg or Augsburg. The houses at Rhodes are rather small and low; they have only two stories. The by-lanes are very narrow, dark, and every where supported by vaults and arches, in order to resist the violent earthquakes from which the island frequently suffers. In general it is evident that the religious knights during the fourteenth and fifteenth centuries, carried on a more secluded and monastic life than their successors at a later period at Malta.

Many armorial bearings of the proudest names, that are glittering in the history of the order may still be seen on the ancient palaces. Thus we remarked on the left, at the entrance of the street, the escutcheon of Fabrizio di Carretti, the noble Italian, who, with the most brilliant courage defended the tower of St. Nicolaos during the first siege of the Osmanlis, in A. D. 1480, and afterward was elected Grand Master. (1513—1521.)

On the right you meet the arms of Villiers de l'Isle d'Adam, d'Amboise and Mont-Begon. Then follows the great Auberge of the French Tongue, with the lilies and the well known device "Montjoie Saint Denys," the battle-cry of the French warriors in the combat. Above the arms stands the date, 1495. Farther up the street appears the escutcheon of the excellent Pierre d'Aubusson, quartered with the cardinal's hat. Now follow the mansions of other French and English knights, such as Clermont de Nesle, de' Touars, de Cheron, de Lastic,

de Bourbon,\* and the Spanish, Portuguese and English Hotels, the latter representing the three lions and lilies. The knights from Auvergne and Provence had their quarters at the upper end of the street, and we recognized here the arms of de Castro, de Montpensier et Roger de Pins. Through a Gothic arch, crossing the road, we went to the palace of the Grand Masters, which, like an extensive and strong castle, is surrounded by massive towers, and rests on the outer wall of the city. It is now a mere ruin, but earlier travelers describe it, as a magnificent building, in the stern and austere style of the middle ages, and the interior is said to have surpassed the most renowned baronial castles in Germany or England, as to the splendor and romantic beauty of its interior courts, stair-cases, halls, armory and other apartments. The principal entrance is still embellished with the arms of the order, and many others of private knights are seen on the two turrets of the eastern wing. It now forms part of the harem of the Turkish commandant of the fortress, and we, therefore, could not get any permission to visit its precincts; but an aged Turk offered to take us to the Church of St. John the Baptist, lying nearly opposite. On the surrender of the city, the Turks triumphantly plundered and destroyed all its ornaments and converted it into a Mohammedan mosque, though it appears to be abandoned at present. The principal aisle is formed by eight fine clusters of slender Gothic columns; four others surround the high altar. On the pavement are seen remains of the sepulchral monument of the brave Fabrizio di Caretti, the last Grand Master who died in the island.

We now descended to the lower town and made some purchases in the Bazaar, which on that day was found rather still and deserted, all the Greeks and Jews being busily employed with the Christian pilgrims in the harbor. Part of our company then returned on board the steamer, while I proposed to some friends, who took a particular interest in the history of Rhodes, to investigate more at leisure, the famous field of battle of the Christian heroes during both the memorable sieges,

\* Perhaps the author of the eloquent and spirited description of the second siege by the Turks in 1522.

and then to make an excursion to the Greek villages in the orange grove. But how were we to procure horses in such a hurry? Some pale and starving Jews, who had followed us like our shadow, offered to furnish us with saddled mules, and we ordered them to wait for us at the Athanasian gate, formerly called "*Porta di Santa Maria della Vittoria*," whence the road ascends to the delightful Rhodini in the rose-gardens, while we in the mean time continued our wanderings along the glacis of the fortress. We therefore returned to the castle, and on the west side proceeded to the Ambrosian gate through a low passage, enclosed by high and massive ramparts. In this place the walls of large squared free-stones, the deep moat, cut out in the solid rock, the advanced ravelins and out-works uniting with the principal city-wall by means of a draw-bridge, give the plain evidence, that these accumulated fortifications, which were still strengthened by the numerous cannon of the palace of the Grand Masters, formed the key to the whole defensive system of the city. Here at the Ambrosian gate, on the towers of the castle, the knights of the German Tongue, led on by the Tyrolese Christoph Waldener, gloriously defended their station against the thousands of storming Turks during the last siege of 1522.\* Their brave commander fell; but being supported by the French knights on their right, and by those from Auvergne on their left, they victoriously repelled all the repeated attacks of the enemy.

The gate, with its armorial bearings and crosses, is in good preservation. Every where we saw traces of war. Marble balls of immense magnitude and burst falconets lie still dispersed here and there in the ditches, partly filled with rubbish, and by a wooden bridge we at last arrived on the sloping bank or glacis, outside the fortress. The eye now meets with numberless Mohammedan tombs, with small columns, surmounted by roughly-carved turbans, and sometimes having a guilt inscription. The sepulchres stand by thousands around the fortress, just as if they were to exhibit to posterity a monument of the

\* *A porta Ambrosiana ad portam usque divo Georgio sacram, infractum rober Equitum Germanorum, vexillis aquilaribus splendens pugnabat. Fontanus de Bello Rhodio, An 1527, cfr. CORONELLI, pag. 117.*

prodigious loss of human life which this conquest had cost the Sultan. In Constantinople and Smyrna the Mohammedan burial-grounds are planted with thickets of sombre cypresses, and constitute the favorite walks of the gloomy and taciturn Turks. At Rhodes, on the sun-burnt, rocky level, are seen only a few straggling olive-trees or some shrubs of vitex agnus castus, here and there overshadowing a tomb; but at a distance the dreary landscape is relieved by the pretty villages Epanomaras and Turkambelas arising from out the luxuriant vineyards and orange-groves.

From the Ambrosian gate\* the road runs south-west for four miles through gardens and olive plantations to the swamp, where, according to tradition, the young Knight Deodat de Gozon from Provence, in the year 1342, in a dangerous combat, killed a serpent or crocodile, which for a long time had been the terror of the inhabitants and flocks of the neighborhood. It is generally supposed that an egg of a crocodile had been transported with the ballast of a vessel from the banks of the Nile in Egypt, and had developed itself into the monster mentioned in the history of Rhodes. Already in antiquity huge serpents were frequent there, and the oldest name of the island was Ophis.

Three miles farther on arises the mountain Phileremos, where ruins still are seen of Jalysos, one of the most ancient Doric cities in Rhodes. During the middle ages a Greek fortress stood on the summit of the mountain, which after an obstinate siege, was surprised and taken by some adventurous Knights of St. John by means of a stratagem,† and the celebrated Church of Our Lady of Phileremos, to whose image many miracles were ascribed, and numerous pilgrimages performed by the Latin and Greek Christians of the Eastern world.

We would fain have visited these interesting ruins and enjoyed the delightful panorama from Phileremos, extending far away over land and sea, but the departure of our steamer the

\* PORTA Ambrosiana, qua iter ad montem Phileremum est. Fontanus.

† See the Chronicle of the Knight of d'Engleure, in MICHAUD's Correspondence d'Orient, Vol. iv., page 23.

same evening, hindered us from making so far an excursion. We, therefore, followed the fortifications on the south all around the city, and having passed the bastions of Auvergne and Spain, (Aragon,) we arrived at the principal theatre of the most sanguinary assaults of the Ottomans during the last siege, the projecting English bastion on the south-east of the city, where the confined breadth and the shallowness of the moat and the want of outworks indicate the weakest and least defensible part of the fortress.

The siege having continued for two months with great exertions on both sides, the Turks here on the south-east of the English bastion sprung a mine, traces of which are still apparent, with such success, that dense columns of Janizaries on the fourth day of September, 1522, mounted the breach and forced their way to the upper platform. But here they were repelled with the loss of many officers and three thousand men, by the Grand Master in person with his chosen knights. During the following days the attacks were repeated with as little success; but on the twenty-fourth of September, the most tremendous battle was fought, when all the Pashas, at the head of eighty thousand Turks, at the same time stormed the battered and almost demolished bastions of the Spanish, Italian and English Tongues on the south and south-east of the city. Knights and citizens, women and children, hurrying to the rescue, fought with unparalleled bravery, and after the utmost efforts, the old Isle d'Adam and his few surviving companions, at last succeeded in forcing back the enemy. Fifteen thousand slaughtered Turks filled up the breach and the surrounding moats. Still the fate of Rhodes was decided on that day!

The small band of devoted defenders, abandoned by the warring and wrangling monarchs of Europe, and suffering from want of ammunition and victuals, having for more than six months stopped the progress of the victorious arms of Suleiman, were at last obliged to retire to the interior part of the town, to yield up to the enemy the Spanish bastion, and a few days later to surrender the fortress and depart from the island.

We now arrived at the Athanasian gate, called "*Porta della Vittoria*," to the memory of the brilliant victory which the

Grand Master Pierre d'Aubusson gained there at the Italian bastion against Mesih-Pasha on the twenty-eighth of July, 1840. You still see the ruins of the chapel of the Santa Maria della Vittoria, where the Grand Master Villiers de l'Isle Adam, fearing a repetition of the attacks on the less protected and more exposed Italian bastion, chose his head-quarters during the second siege.

The last eastern gate in the Jews' quarter, near the inner harbor, is now walled up. It was formerly called the Cosquian gate, (*Porta Cosquini*), and is often mentioned in the Rhodian war.\* On this gate the Grand Master hoisted the flag of truce, and through it the Janizaries, five days later, broke into the city in spite of the capitulation, and began their depredations.

Though many valuable works have been written on the memorable events at Rhodes, by eye witnesses and contemporaries, as well as by later erudite historians, nevertheless the most unaccountable uncertainty reigns in the different narratives as to the denominations of the gates, bastions and towers, the defensive stations of the eight Tongues of the order, and the particular incidents during both the Turkish wars. Very contradictory views are to be found in the works of the distinguished historian, Baron de Hammer, who, although having been himself on the spot, supposes the harbors to be situated on the south of the city, while in reality they lie on the north and north-east. Then he places the above-mentioned Mount Phileremos on the east, supposing it to be identical with the pretty hill of the hyacinths (*Symbylli*) and thus erroneously fixes the Ambrosian gate, from which, according to Fontanus and Coronelli, the road went in a south-west direction to Phileremos, at the Cosquian gate in the Jews' quarter on the east side of the city.

That thus the whole plan of defence by Baron de Hammer, and others, blindly copying him, has been strangely misplaced, is evident from a highly interesting document by Coronelli: the detailed distribution of the bastions and towers among the

\* A village still termed Coskinu (*Κοσκίνου*) lies four miles south of this gate, on the eastern coast of the island.



eight divisions or tongues of the Order,† stating, that the Tongue of France held the right wing of the line of defence from the high tower of St. Michel at the mouth of the great harbor, along the bastion of St. Pietro and the whole western line of the walls as far as the palace of the Grand Masters. Then followed the Knights of Germany, Auvergne, Aragon, (Spain) England, Provence and Italy, eastward round the fortress, while the last and youngest Tongue, that of Castile-Portugal, created in the year 1461, was entrusted with the defence of the gate of St. Caterina, and all the fortifications on the great port (Porto di Mandracchio.) This distribution of the bastions and consequently the movements and attacks of the Turks, coincides perfectly with all the accounts of Breydenbach, Fontanus, the Chevalier de Bourbon, and the often unjustly censured Abbe de Vertot.

Before the gate, we, according to our agreement, met the small lively mules, and accompanied by a Greek *agojatis*, or driver, trotted briskly along the commodious road, paved with gravel, to the beautiful hill on the south east of the city, which the Turks call *Symbylli* (Hill of the Hyacinths) and the Greeks *Rhodini* (the Rose-bower.) It lies two miles from the fortress, and is surrounded by pretty gardens and vineyards, intermixed with olive groves and numerous lemon, orange and granate-trees. Beneath the deep shade of the plantains and fig-trees, on the bank of a cool purling brook, the lazy Turks, during the heat of summer, spend the day with their pipes and coffee. There in the paradise of Rhodes, nature had just invested all the brilliant colors of spring. The light green foliage of the trees did not yet afford any shade, nor were we in want of it, and the genial warm and vernal sun appeared to us very pleasant in comparison with the unsettled and rainy winter at Smyrna.

The straggling village, Epanomaras, inhabited by Greek Christians, runs along on both sides of the road. The houses lie embosomed in the gardens and enclosures, and everywhere are the vines on ledges drawn across the entrance, and thus

† Ripartimento delle poste del Zacosta dal quale si comprendono le fortificazioni di Rodi: Coronelli, page 116.

form natural avenues and vaulted alleys. The buildings are solidly set up with squared lime stones from the adjacent quarries; they have vaulted windows and projecting battlements, ornamented with small angular towers from the times of the Knights of St. John, and look very picturesque. No where in the Levant have I seen such prosperity, cleanliness and comfortable order among the Greeks as here in Rhodes, and on all hands the kind people called out to us in their well-known and hospitable address: *Καλως οριζατε, 'αφενδαδες!* Welcome to you, gentlemen!

On the hill, above the village, we dismounted at the delightful source, which is led from an ancient aqueduct to a Turkish fountain, and then gushing into a large, glassy reservoir, refreshes the cool and pleasing spot. High waiving plantains spread their boughs over the elegant mosaic pavement laid out with white and black stones, which border the tank, and gaily painted kiosks on slender Saracenic arches, invite to enjoyment and repose.

It happened to be the festival of St. Gregory, and as the Greeks, though generally very temperate and abstemious in their habits, never celebrate any feast of their saints without a banquet, we met with a merry party from the neighboring village, who with song and music were engaged at their dinner. We were in a great hurry to return to town, but still accepted of the kind invitation in the usual Greek style, to take coffee and a pipe, *a la Turque*, with them.

Our conversation turned upon the antiquities found in the gardens around. Traces of the ancient Doric city of Rhodes, marble altars, with inscriptions and fragments of columns or architectural ornaments, are walled up in the buildings and enclosures. In the adjacent mountains are seen ancient quarries and artificial grottos. On the west of the present city are considerable ruins of an aqueduct from the middle ages, and at different places south of the gardens you may trace the substructions of those famous city walls which successfully withstood the battering engines of Demetrius Poliorketes. The Swedish naturalist, Professor Hedenborg, who for several years has been established in the village Neomaras, and is an

admirer of antiquity, has opened several ancient sepulchres, and formed a little collection of vases, sepulchral oil-lamps of terra-cotta and the like. The villages, Epanomares, Turkambela and Neomaras, extend in a semicircle around the fortress, and are inhabited by twenty thousand Christians. The Latins have a church and a convent of Franciscans. In the fortress live seven or eight thousand Turks and three thousand Jews, and in the rather thinly populated villages of the interior only three or four thousand Greeks and Turks.

With some reluctance we took leave of the good people on the pretty hyacinth-hill, and through the luxuriant maze of the gardens, rode on to the village Turkambula, and the Greek church of the Panagia Elemonitra, from the height of which a most beautiful landscape opened to our view. Northward, beneath the hill, lay the green enclosures of the vineyards, from out of which many a slender palm-tree reared its lofty crown. Yonder the numberless turbaned sepulchres stretched along towards the walls of the city. Farther on the castle of the Grand Masters, the cupolas and minarets of the mosques, and the gigantic towers of the harbors presented a beautiful relief against the green mirror of the sea and the distant blue mountains of Caramania.

We then returned to the castle, dismissed our muleteer, and walked down to the harbor. The only remarkable ruin of the ancient Doric Rhodes we saw was the mole or dyke so well described by Diodorus Siculus, which forms the northern galley-harbor already mentioned. Through a vaulted gate beneath the bastion of St. Pietro we went northward to the navy-yard, where at our left, on a round turret, is seen a well preserved bas-relief, representing a knight in complete armor, and behind a latticed wall a number of fine old cannon, from the fifteenth and sixteenth centuries. Not far off stands a large Turkish *tshesme*, or fountain, whose light Saracenic arches rest on foundations of ancient marble altars. The north-western city walls are high, and as well kept up as the fortifications on the interior harbor. They are without moat and out-works; but being sheltered by the batteries of the towers of St. Nicolas and St. Michel, and bravely defended by the French cavaliers, they repelled victoriously all the attacks of the Turks.

On a wooden bridge we passed a canal, which, by means of a subterranean vault from the interior part of the city, opened a communication with the galley-port. Fontanus relates that during the siege traitors in the city, through this conduit sent the enemy intelligence about the losses and disabled situation of the garrison. On this canal formerly stood a chapel, called *Fanum Johannis Colossensis*, and this suggested the idea, that the famous Colossus of the Lindian artist Chares, which was destroyed by an earthquake in the year 222 B. C., was placed across the canal; although there hardly can be a doubt that it stood on the great mole at the entrance of the galley-harbor.\*

Opposite to the palace of Hassan Pasha, the governor of the island, are situated the ancient dock-yards, (*Tapsavaz*), which now appear to be in the same state of neglect and abandonment as all such public establishments of the Turks. During the late war of independence frigates were still built here; but now-a-days the wharfs seem to be abandoned, and only some small xebecks and barks lay in the yards for repairs and caulking.

We then went out upon the large mole, so famous in antiquity for its solidity and beauty. Immense blocks form the base. In different places columns and other fragments of marble from the ancient foundations appear on the sands, which by the negligence of the Turks now cover the fine and solid pavement and firm parapets still existing in the year 1483, according to the interesting drawing published in the travels of Breydenbach. We passed five or six windmills now standing on the higher and less exposed parts of it, and approached the strongest and most renowned bulwark of Rhodes, whose gallantly-defended walls resisted all the attacks of the Ottomans.

This powerful fortress stands three hundred paces distant from the walls of the city, at the mouth of the galley-port, on the northern point of the mole, on an elevated platform. The double lines of its batteries are still mounted with numerous cannon. On the walls of the circular tower are seen inscriptions and the coat-of-arms of John, Duke of Burgundy, who,

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\* *Turris Nicolea, super molem dextro cornu ante portum admirabili antiquitatis arte et sumptu in mare projectam, qua stetisse ferunt Colossus illum Solus, etc.* FONT., LIB. II.

in the year 1461, furnished the Grand Master, Zacosta with ten thousand ducats in order to finish these extensive fortifications of the most important barrier of the city. I wished to ascend the tower, but the Turkish sentinel at the lower battery ordered us to stand back, with the impolite address "*Jasak Diauri!*" (Stand off, you infidels!) This rudeness the traveler meets with every where at Rhodes, where he cannot obtain permission to visit the walls or other interesting historical buildings. At sunset the city is shut. No Christian dares to pass the night within its gates, on the penalty of the *bastinado*; and even on Friday, during the Mohammedan worship, no Greek is suffered to appear in the streets.

When Sultan Mohammed el Fatich, (the conqueror,) in the year 1480, ordered Misih-Pasha, with a hundred thousand Turks, to Rhodes, this general directed the whole force of his arms against the castle of St. Nicolas, hoping by its reduction to be able to attack the city from the sea-side. But the Grand Master Pierre d'Aubussen instantly caused the mole to be fortified with breast-works and baricadoes, confided its defence to the brave Italian knight, Fabrizio di Caretti, with a chosen band, and placed an ambuscade of mounted knights and bowmen in the inner harbor, who, through the gate of St. Pietro, might rush forward on the mole and attack the enemy in the rear, if he should attempt a descent upon the quay.

The first assault against the tower, which the Turks undertook from the sea, in landing-boats and rafts tied together, miscarried altogether, as a similar enterprise in antiquity by Demetrius Pollorketes on the same spot.\* The Turks fled in disorder, with a loss of seven hundred slain. The furious Pasha then, on the nineteenth of June, made another attempt from the shore against the mouth of the galley-port by means of an immense floating bridge or ponton, artificially constructed, from which his columns of janizaries mounted to the assault of the outward walls of the tower. But here they were encountered by the Grand Master, who, sheathed in steel, himself led on his bravest warriors. The Osmanlis again suffered a most

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\*Vide Died. Sic., 20, 87-90.

signal defeat; two thousand five hundred corpses floated for many days along the coast, and covered all the avenues; and the Pasha, after the above-mentioned repulse at the Gate of Victory on the east side of the city, was obliged to raise the siege and depart from the island.

There on the spot I at last obtained a clear and complete view of those interesting events, which are represented very indistinctly and confusedly by the modern historians. Both Abbe de Vertot and Baren de Hammer confound the tower of St. Nicolas on the northern extremity of the mole with the ancient tower of the Saracens, or of St. Michel, on the right-hand of the inlet to the great harbor, and thus appear to have inferred the occupation of the galley-port and out-works by the Turks, and their victorious advance to the inner harbor; a circumstance which in itself would have been of the highest importance, but is contradicted by all the most distinct and detailed accounts of the contemporaneous historians, the eye-witnesses of the siege.

The same fault has been committed by the greater part of modern travelers,\* who already at a distance, on the approach to Rhodes from the sea, with admiration behold the high picturesque Saracenic tower, beneath the batteries of which they are going to anchor, and pay no attention at all to the more distant and now less imposing tower of St. Nicolas, which though of far greater importance in a historical point of view, has now been almost destroyed by the fury of the wars and the still more destructive earthquakes of latter years.

The first mentioned tower is still termed *Arab-Kylesi* (Stronghold of the Arabs) by the Turks, who interposed no obstacle, when, on our return to the great harbor, we desired to ascend it. At present it serves as a light-house. Having been built during the middle ages by the Saracen corsairs, it was repaired and fortified by the Knights of St. John, after the conquest of the island in 1310, and according to the warfare of the times, furnished with battering engines, (*trabocchi* and

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Vide Choiseul-Gouffier's "*Voyage Pittoresque en Grece*," Vol. I, page 61. The engraving gives a faithful representation of the Saracenic tower, but the subscription refers to the "Tour S. Nicolas."

*mangani* or *manganelle*,) and considered as the principal defence of the great harbor, (Porto di Mandracchio,) the huge chain being drawn across the inlet from its lower batteries to the opposite eastern turret of St. John.†

This magnificent quadrangular structure, solidly built with large free-stones, has four round turrets on the battlements and an octagonal beacon on the upper platform. On the south front is seen the escutcheon of the Grand Master Guy de Blanchefort, representing two rampant lions in gules. We ascended to the platform on a fine stair-case of one hundred and sixty-eight steps, and enjoyed a most delightful view of both the subjacent harbors, the city, with its numerous walls and towers, and all the charming environs. The site of the ancient Rhodes, in a circumference of ten miles, enclosing all the modern Greek suburbs, the gardens and vineyards, is distinctly traced from this place.

The sun in the mean time set behind the Cum-Burnu; from the minarets re-echoed the wailing evening-prayers of the Imaums; the Christians left the fortress, and the volume of dark smoke arising from our steamer announced the moment of our departure. We descended, highly gratified with the happy hours spent in this interesting city. On our arrival on board, the anchors were heaved, we left the harbor, and standing away to the south-east during the twilight of the mild vernal night, passed along the snow-topped mountains of Carmania toward Cyprus.

Lancaster, Pa.

A. L. K.

†Therefore, it is called by Coronelli, Dapper, and the more ancient authors, "*Torre del Trabocco*," Vertot has "*Tour S. Michel*."



## ART. IX.—LITURGICAL CONTRIBUTIONS.

## BURIAL OF THE DEAD.

## NO. I.

## FOR PIOUS ADULTS.

I AM the resurrection and the life, saith the Lord ; he that believeth in me, though he were dead, yet shall he live : and whosoever liveth and believeth in me, shall never die.

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so also them which sleep in Jesus will God bring with Him.

Meanwhile none of us liveth to himself, and no man dieth to himself ; for whether we live, we live unto the Lord, and whether we die, we die unto the Lord : whether we live therefore or die, we are the Lord's : for to this end Christ both died and rose, and revived, that he might be Lord both of the dead and living.

And now is Christ risen from the dead, and become the first fruits of them that slept.

Therefore, blessed are the dead which die in the Lord ; even so saith the SPIRIT ; for they rest from their labors.

O death, where is thy sting ? O grave, where is thy victory ? Thanks be to God, which giveth us the victory through our Lord Jesus Christ !

Glory be to the Father, and to the Son, and to the Holy Ghost ; as it was in the beginning, is now, and ever shall be, world without end. Amen.

[An address may be made here.]

Almighty God, with whom do live the spirits of those who depart hence in the Lord ; and with whom the souls of the

faithful, after they are delivered from the burden of the flesh are in joy and felicity ; we give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labors. And we beseech Thee, that we, with all those who are departed in the true faith of Thy holy name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory, through Jesus Christ our Lord.

O Thou ever-blessed Mediator, who wast dead but livest forever, of whom the whole family in heaven and earth is named, and who hast knit all thy saints in one communion unto life eternal, in that mystical body of which thou art the glorious and ever-living Head ; grant us grace so to follow thy blessed saints of thy holy Church, who have gone before us, in the faith and fellowship, that we may come to those unspeakable joys, which thou hast prepared for all that love Thee from the foundation of the world.

O Holy and ever-blessed Spirit, who art one with the Father and the Son, and who dwellest in all thy saints, to comfort and quicken them ; do Thou, we beseech thee, comfort us in the prospect of death, and in the hope of the resurrection of the just, and abide with us, that these mortal bodies may be quickened, and fashioned like unto the Saviour's glorious body to the inheritance of the life everlasting.

O Holy and adorable Trinity, Father, Son, and Spirit, Creator, Redeemer, and Sanctifier of our bodies and spirits, we humbly confess our sins, and acknowledge them as the cause of our misery and death, and that, on account of our sins Thou art justly displeased. Yet, through infinite mercy in Jesus Christ, we implore thee, blot out our transgressions, wash us from our iniquity, and cleanse us from our sins. O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts : shut not thy merciful ears to our prayers ; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death to fall from thee. But keep us in everlasting

fellowship with the Church triumphant, and let us rest together in thy presence from our labors, through Jesus Christ our Lord. Amen.

Forasmuch as it hath pleased ALMIGHTY GOD, in His wise providence, to take out of this world the soul of our deceased BROTHER, we, therefore, commit HIS body to the ground; earth to earth, ashes to ashes, dust to dust: looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ.

[Here a hymn may be sung, while the grave is filling]

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all evermore. Amen.

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NO. II.

FOR INFANTS.

Man, that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

All flesh is as grass, and all the glory of man as the flower of grass. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. We are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. For what is our life? It is even a vapor, that appeareth for a little time, and then vanisheth away.

As touching little children, Jesus saith, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

Weep not, saith the Lord, the child is not dead, but sleepeth. While the child was yet alive, I fasted and wept; for I said, Who can tell whether God will be gracious to me, that the child may live. But now it is dead, wherefore should I weep? Can I bring it back again? I shall go to it, but it shall not return to me!

The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.

Glory be to Him who is the Resurrection and the life; who quickeneth us, while in the dying state, and after we have obtained the true life, doth not suffer us to die any more.

Glory be to him, in the Church which waiteth for Him, and in that which is around Him, for ever and ever. Amen.

[An address may be made here.]

O Almighty God, our Father in heaven, who, out of the mouths of babes and sucklings hast ordained praise, and madest infants to glorify thee by their death: mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify Thy holy name, through Jesus Christ our Lord.

O holy and compassionate Saviour, who didst thyself become an infant sanctifying infants, and who didst comfort all parents with the blessed words: Of such is the kingdom of heaven; draw us, we beseech thee, to thyself, that we may receive the kingdom of God as a little child, and that our desires may ever ascend to where thou art and where our departed children are, that so our hearts may be with our treasures. Teach us the vanity of all earthly things, so that we may be led to number our days and apply our hearts unto wisdom. And as thou art the Great Head of thy body the Church, and as all power is given unto thee in heaven and on the earth; keep us in everlasting fellowship with the Church triumphant, and let us rest together in thy presence from our labors.

O Holy, and ever blessed Spirit, who art one with the Father and the Son, thou Comforter of the Saints, abide with us forever, sanctify us in soul and body, quicken us for every duty and every trial, and seal us unto the day of eternal redemption, through Jesus Christ our Lord.

O Holy and adorable Trinity, Father, Son, and Spirit, Creator, Redeemer, and Sanctifier of all thy saints; we humbly confess our sins, and acknowledge them as the source of our misery and death, and that, on account of our many sins thou

art justly displeased. Yet, through infinite mercy in Jesus Christ, we implore thee, blot out our transgressions, wash us from our iniquity, and cleanse us from our sins. O Lord God, most Holy, O Lord most Mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts : shut not thy merciful ears to our prayers ; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death to fall from Thee.

Forasmuch as it hath pleased ALMIGHTY GOD, in his wise providence, to take out of this world the soul of this deceased child, we therefore commit its body to the ground ; earth to earth, ashes to ashes, dust to dust : looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ.

[Here a hymn may be sung.]

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all evermore. Amen.

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ART. X.—THE BIBLE AND THE CATECHISM.

THE professed members of the German Reformed Church in this country are at present more united in the praise of the Heidelberg Catechism than they ever seem to have been before this time. The more this excellent work is used in catechisation and in determining the true doctrine of the Reformed Church, the more we appear to become aware of its merits.

And this is justly considered a matter of congratulation. But while we rejoice in this, it will also become a duty of prudence, to compare the merits of this book with those of the Bible, lest the possibility of a conflict between our love for the Catechism and our reverence for God's revealed Word might interrupt the course of prosperity, which has thus far accompanied the increasing popularity of our Catechism. If we would prevent the authority of the one from trespassing upon the domain of the other, we must ascertain their boundaries, and try to make these appear so prominent and plainly discernible, that even those, who are less experienced in theological science, will be guarded by them from being carried too far in acknowledging that authority, which, after all, is only secondary and subordinate to the absolute authority of God's Word. Such a course will, at the same time, serve to silence the clamorous objections and insinuations of arbitrary sectarians, who pretend to be the only true followers of the Bible.

The Heidelberg Catechism is an excellent book. Its mild and conciliatory language is the more remarkable and praiseworthy, as it comes from an age of fierce warfare, of troubled consciences and of bitter persecution. When Lutherans and Calvinists were filling with their anathemata those churches and cathedrals, hardly wrenched out of the hands of popery; when an ill-directed and worse governed zeal was sowing the dragon's teeth among the good seed of the Gospel; when the most learned theologians of the Protestant parties were ransacking the dirt of literature, to find the most opprobrious possible epithets for their opponents; when clouds of civil war threatened looming at no great distance—then it is, that we hear the Heidelberg Catechism beginning to teach its peace-bearing lessons. Whilst Roman Catholics teaching the merits of good works are condemned by Lutherans, who will hear of nothing but of Faith, the Heidelberg Catechism standing up between these two extremes, builds the necessity of good works upon the only true basis of Faith in Jesus Christ. Whilst sacramentarians make salvation dependent upon the use of the ordinances of Baptism and the Lord's Supper, in opposition to Fanatics, who neglect these same sacraments as superfluous

in view of the fulness of the Holy Spirit's working, the Heidelberg Catechism avoids either extreme, by setting forth how the Holy Ghost confirms, through the sacraments, the faith established by himself. (Qu. 65.) Whilst tender consciences are tossed to and fro between the Lutheran doctrine of consubstantiation, abhorrent to natural good sense, and the shallow exegesis of Zwingli, leveling the powerful: "This is my body," to poor: "This signifies it," the Heidelberg Catechism extracts the thorn from the one and restores divine power to the other, by making the created elements the bearer and seal of God's promises. Whilst the German nation released from the one extreme of Roman Hierarchy, was permitted by their Lutheran liberators to rush headlong into the other extreme of Erastian anarchy, devoid of all spiritual government, the Heidelberg Catechism advocated a wholesome Church discipline as far from profane disorder as from clerical despotism.

Nor does this noble tendency, to reconcile dissenting parties, carried away to unreasonable extremes by the passions of warfare, degenerate, as it is only too apt to do, into indifference for truth itself. But as long as troubled souls pant for comfort in life and death, so long will the answer to the first question ring triumphantly in the believer's ear in all the exuberance and fulness of its joyful testimony. As long as Christian humility protests against the self-confidence and self-sufficiency of the human race, that dreams it is capable of healing its own wounds and of adorning itself with self-acquired virtues, so long will pious souls rejoice in confessing with the Heidelberg Catechism, that our human nature, poisoned by Adam's fall, conceived in sin, (Qu. 7,) utterly unfit to do anything good (Qu. 8,) must be thoroughly regenerated, before it can in any way please God. As long as frivolous generations slight the solemn warnings of a just God, so long will earnest men love to unite with the Heidelberg Catechism in declaring and proclaiming that God frowns terribly (Qu. 11 and 12) on our sins and will certainly punish them in time and eternity. But why should we attempt to gather the brightest gems of truth from this sparkling diadem? We know, because we have read it, and all who do not know, will know when they read, that whatever



Christian truths are dearest to believing souls, are certainly all found recorded in the expressive and unmistakable language of the Catechism.

It is then no matter of much astonishment, to hear it said, that the Heidelberg Catechism is the best literary production of the German Reformed Church. We do not hesitate to believe it. And when in a theological discussion we do not feel disposed to yield to any human authority, for we have a right, and assert the right, to hold fast peculiar views of our own, even if they are contradicted by quotations from Tholuck, Hengstenberg, Ebrard, or even Neander, we are always ready, as soon as a quotation from the Heidelberg Catechism is produced, that covers the questionable ground, to reconsider and finally to renounce, whatever contrary opinions we have expressed or held. Shall we then hesitate to admit that the Heidelberg Catechism is a work of divine inspiration? We, who ascribe to it so superior an authority in our Church? an authority inferior only to that of the Bible? We certainly have no right to proclaim any human work superior to all other human works, except it be, that we perceive in it the traces of divine co-operation. For human works are undergoing a continual development from lower grades to higher perfections, and thus all our literature is, with the progress of time, advancing from perfection to perfection, and it must not be expected, it must be considered unlikely, it must be called an insult to the present age, to assert that a human work, written three hundred years ago, should be superior, better adapted to our wants, than the best literary products of the present time. Why then is it that, in the face of principles, so generally understood and admitted, we crown with superior authority the Catechism, written by Ursinus and Olevianus? Is it respect for the authors? If that be the case, why do other works of the same authors, Ursinus' larger and smaller Catechisms, his two apologies for the Heidelberg Catechism, his "*Corpus doctrinae Christianae*," or Olevianus' "*Gnadenbund Gottes*"—why should these not share in the same respect? But they are hardly known at present. It is a vain task to seek for human causes of the superiority of the Heidelberg

Catechism. There are none. Neither its age, nor its authorship, nor any human influence has made it superior to all other books of its kind. As surely then, as it is superior, so certainly must it owe its superiority to Divine Influence, since human genius was not the cause of it. And thus we arrive at the conclusion, that it was written under the guidance and direction of the Holy Spirit.

Still we would fain protest against this. Not that we doubt the excellency of the Catechism, but because we are accustomed to reserve this honor to the Bible. We believe that the Bible was written by Divine inspiration. If we admit the Catechism to the same honor, it would look like profane intrusion. If we say, that both books are divinely inspired, where is the difference? Perhaps you answer: The Bible is the basis of the Heidelberg Catechism. But if the only prerogative of the Bible, is, that it is the basis of the Catechism, then we might do well to deposit the Bible quietly in our libraries, and disseminate only the Catechism, reserving for the Bible the subordinate duty of proving our catechetical exposition of truth, when proof is called for. But ah! the unanimous voice of all Protestantism would answer an abhorrent "*No*," to such insinuations. Let Roman Papists bury and hide their Bibles, but no human work, nor human authority shall stand between us and our God or His revelation.

It was the Elector of the Palatinate, a petty prince, in scanty purple, who ordered the Heidelberg Catechism to be written. It was God Omnipotent who commanded the Bible to be written. The prophets, when, being set apart by God, to speak His Word, they doubted their competency for so high and responsible a mission, were confirmed by the power of working miracles given them by God for this very purpose. And the multitude, when they saw their works, doubted not the divine authority of their instructions. But Ursinus and Olevianus did not pretend to miraculous power. Nor was it anything of this kind, that secured confidence in their teaching. It was scholarship, ingenuity and amiability of character, that commanded the respect of others. The source from which the authors of the Bible filled their vessels with truth,

was the direct inspiration of God; the authors of the Heidelberg Catechism gathered truth from the Bible and from other human works. They wrote after a careful study, especially of the Lutheran and the Genevan Catechisms. To illustrate: The explanations of the Decalogue, as we now have them in our Catechism, are mostly compilations from those two Catechisms. Thus in the explanation of the first commandment Luther says, that we are to fear, honor and trust God, with which the Heidelberg Catechism combines the more scientific, though less hearty commentary of Calvin, thus forming his well known exposition. The seventh commandment is by Luther explained as having reference to matrimonial life. Calvin sees in it a general rule of chastity—both ideas are united in the Heidelberg Catechism. There was a time in the history of the human race, when the Heidelberg Catechism was not; consequently there will be a time in our history when it will not be. But there was no time since man's creation, when the Bible was not. For although the instructions that God gave to Adam, when He walked in Paradise in the cool of the day, were not written down, still they were not forgotten, but handed down from generation to generation, until embodied by Moses in the Book of Genesis. They were the Bible of the patriarchs. And from their time to the last day, men will search the Bible for truth. But as certainly a time will come, when the German Reformed Church will not be a separate branch of the Holy Catholic Church of Christ, so certainly the day will be, when the Heidelberg Catechism, having fulfilled its great mission, will become a mere historical document. The Bible is acknowledged as supreme authority, wherever the name of Jesus Christ is honored; but the Heidelberg Catechism, however excellent a book, cannot gain the entire confidence of any but Reformed Christians. The Heidelberg Catechism finally, as it is the book of only a certain age and of a certain class of Christians, is adapted only to certain purposes of instruction and orthodoxy; but the Bible being the book of all ages and of all Christians, is adapted to all religious purposes, to edification, instruction, to comfort and to warn, for private reading and for liturgical services. And for this the best authority I can offer is found

in the words of an old converted priest, on one of the South Sea Islands. Says he: I have hinges all over me; if I wish to handle anything, my hands enable me to do so. If I want to utter anything, the hinges of my mouth enable me to say it; and if I desire to go anywhere, here are hinges to my legs, to enable me to walk. Now I perceive great wisdom in the adaptation of my body to the various wants of my mind; and when I look in the Bible, I see there the proofs of wisdom, which correspond exactly with those which appear in my frame. (G. Spring: "The Bible not of Man," page 229.) Yes, you simple copper-colored old man, you were right! Just as far as human tools, which answer for those few purposes only, for which they were made, are inferior to the human frame, created by God for such a multiplicity of purposes, so far inferior is the Heidelberg Catechism, which serves only for instruction, to the Bible, that does not only instruct members of the Reformed Church, but all Christians, in Lapland and in Africa, in London and in Pekin; which does not only instruct, but also comfort them, warn them, exhort them, edify them, and which does it not only to Catechumens, or to people of a certain age, but also to the sage Patriarch of the ministry, the learned Doctor of Divinity, the negro slave on the plantation and the heathen in Hindostan.

Besides, it is not only a comparison with the Bible, that causes us to see the inferiority of the Heidelberg Catechism; but even when we consider it in itself, we do not fail to perceive such statements in it, which we, even while we bow to them in submission, should wish to see differently expressed. Thus, when the Catechism tells us that we are naturally inclined to hate God, we feel somewhat dissatisfied with the expression; for we know, that however lost and depraved, we have yet some sparks of divine life in us, though slumbering under ashes and cinders. And although we know, from other passages of the Catechism, and from reference to the text of Scripture quoted by it, (Rom. 8: 6,) that this expression means to say, that we are, *according to the flesh* inclined to hate God, (*Kata to φρονημα της σαρκος*;) still we feel a desire, that the sentiment had been expressed more unmistakably. When in

the explanation of the Apostolic symbol, Christ's descent to hell is said to signify his anguish and pain felt when dying for us, we are apt to think, that however true this be, it is not sufficient. Individually, we would wish more had been said, that the benefits of Christ's death might be considered as open for those also who died before they had an opportunity of embracing them in faith, although we would not feel authorized to make this exegesis binding, by giving it a place in our Catechism. And further, we hesitate to confess with Ursinus, that we derive comfort from the idea that Christ, on his return, will commit to eternal punishment all His and *our* enemies. And although we say Amen to it, we would prefer not to be forced by our conscience, to give our assent. Nor is it the matter only, contained in our Catechism, that fails in some instances to gain our complete assent. We cannot even approve altogether of the method in which this matter is disposed of. The object for which the book was composed, is two-fold. It was to serve as a doctrinal platform, on which the various religious interests of the country could unite, and it was to be a text-book for the instruction of children. Now we do not mean to deny that the Catechism does not subserve these two purposes, as well as could ever be expected, and better too, but the connection of the two objects is an insurmountable obstacle in the way of perfection. No man can serve two masters well, the less so, the more different the two masters are. And we can certainly not expect that one book should solve the two contradictory problems of instructing children and of guarding the orthodoxy of Churches as well as two separate books could do it. And this has in a manner been often acknowledged by the Reformed Church of America. The great number of Catechisms, written for children by ministers of our Church, some of them acknowledged as superior for this purpose to the Heidelberg Catechism, demonstrates that we are accustomed to look upon the latter as not being well adapted to such a purpose. Besides, ministers of the Reformed Church in Germany have often expressed their preference for the Smaller Lutheran Catechism as a first instructor. They say, that the Lutheran Catechism introduces all questions of expla-

nation by the word "What," whilst the Heidelberg Catechism often makes use of the question "Why," thus showing that the information given by Luther is more positive, whilst that of the latter is dialectic. If that is the fact, we must certainly allow the former to be better adapted to small children. Furthermore, as a Catechism is *intended* for catechumens, i. e. persons who have not yet professed their faith or joined the Church, we must necessarily suppose that the person who is represented in the Catechism as answering the questions, has not yet become sufficiently strong in faith to justify their immediate reception into the Church, but that they need a preparation and confirmation. But how does this agree with the answer to the very first question? We must undoubtedly say, that a person who can give such an answer needs no further instruction as a catechumen, but is prepared at once to enter into full communion with the Church. But this task of detecting supposed faults in our Catechism is little to our taste. Nor is it apt to lead to any new results. For at no time has our Church considered the Catechism as perfect. Although we shall always be prepared to say that the Catechism ought not to be altered, and that it ought be in its unaltered state, the symbolum of the German Reformed Church, which we are willing to follow and to defend as our beloved standard; still we are not so fanatic as to consider it absolutely perfect, just as we do not consider our Church as perfect.

However, we are now involved in an apparent contradiction. In the first part of this essay, the position was held, that the Heidelberg Catechism is divinely inspired, as the Bible; in the second, we force ourselves to acknowledge that it is inferior to the Bible, and imperfect. Still we cannot retract. We cannot see a flaw in the chain of conclusions, by which we established these two positions. We are then placed in circumstances similar to those of the English and French forces before Sebastopol. We must either face the place or retreat, without being able to do either. Thus we must either maintain the divine inspiration of our Catechism or reject it. Still we have by our arguments rendered it impossible to do either. In such a situation, I think, we are permitted to follow the



illustrious example of the Allied Powers. They, in their embarrassment, commenced to negotiate. We will do the same. We will open negotiations. We will explain terms.

Inspiration may be of two kinds. When God is about to inspire men with truth, He may do it either through the medium of natural facts, or He may do it directly, without making use of created things. Now when He inspired the authors of the Old Testament He did not lead them to find truth in the manner provided for the human race generally by the laws of this world. Moses did not learn how the earth was created by geological researches, nor was it legislative experience and genius, that enabled him to promulgate his laws. David was not affected with poetical predispositions to enable him to sing his psalms, for he was very practical; nor did Isaiah judge future events from a careful study of history. If that had been the case, we might still say that they were inspired by God; for all knowledge of truth comes from God, but we would not be able to say, that their inspiration was of a miraculous kind; it would then, on the contrary, be a very natural one. But if anything is done by God in a miraculous manner, this is understood as being a direct act of His supreme will, by which He does something out of the natural way, setting aside the general laws of nature. Thus we come to distinguish between direct and indirect inspiration. And inasmuch as no miracles are connected with the writing of the Heidelberg Catechism, we shall be justified in saying that its inspiration is a natural, indirect or mediate one, while that of the Bible is immediate, direct or supernatural. In this manner it would appear that a durable peace can be concluded between the Bible and the Catechism, if it was not for another difficulty. The Catechism would seem to be ranged too low. It might be said that all books, as far as they disclose truth, are indirectly inspired, and so they are; but what then becomes of the superiority of our Catechism? For we stand or fall with this sentiment, that our Catechism is superior, as a Catechism and symbolum, to other human books. To defend this position, we must again distinguish different kinds of indirect inspiration. And well we may. For there is a great difference between the media that



God makes use of to enable us to discover and proclaim the truth. And in the same degree as some media, through which we are led to learn the truth, are superior to others, the views also we obtain of the truth, are superior. He who sees the city of New York only in the light of the moon, will have an inferior view of it, to that of him who sees it by daylight, because the medium through which he perceives it, is inferior to that of the other. Applying this to literature, so far as it may be said to be indirectly inspired by God, we must admit that those writings will be superior, which have been inspired through superior media. We must further admit that the media or means, by which we can at present expect to be inspired with truth, are prayer, faith, study, &c. All these means are accessible to the authors of the Heidelberg Catechism also. But besides these, they enjoyed other advantages. There was at the time of the Reformation a genuine revival of religion going on. The flush of victory over the Papacy and error was animating all pious minds, filling them with a spirit of joyful faith in Christ Jesus, who gave the victory with a spirit of zeal, of energy, of earnestness in the work of salvation. Besides this, the authors of our Catechism were under the influence of a spirit of peace, and desirous of union, a spirit produced by the state of religious affairs in the Palatinate, where Lutherans, Calvinists, Zwinglians and Melancthonians were thrown together in such a manner as to be mostly desirous of being reconciled and united with each other. The Heidelberg Catechism then was composed under the influence of a spirit of revival of genuine faith and of a spirit of evangelical union. These were instruments that God made use of, to inspire its authors with truth, and these two media of inspiration have never co-existed to the present day. There were indeed times of general revival, but without that desire for union. And there were times of a general desire for union, but without the revival of Christian piety. We may, therefore, vindicate the superiority of our Catechism by maintaining that it was inspired through the medium of such great causes as have never existed since then. Wherefore it must be considered superior to any product of human literature we possess.

And this gives us a safe and precise distinction for books in general, the Heidelberg Catechism and the Bible: Good Christian books are divinely inspired in an indirect manner by means of general and common dispositions. The Heidelberg Catechism is divinely inspired in an indirect manner, by means of dispositions superior to those of common occurrence, though not supernatural. The Bible is divinely inspired in a direct manner.

Tiffin, Ohio.

H. J. R.

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ART. XL.—SHORT NOTICES.

**THE CHURCH-MEMBER'S MANUAL AND PRAYER-BOOK;** *Containing a Description of the Rise and Progress of Religion in the Soul; Expositions of the Nature of the Church and of Christianity; and also Forms of Prayer; together with Directions and Suggestions in Reference to the Duties of Practical Piety; to which are added Historical Sketches of distinguished Persons in the Church.* By J. Stoneberger, Minister of the German Reformed Church, Patton, Mo.: Chambersburg, Pa. M. Kieffer & Co. 1855. pp. 396.

To every Christian, a good Church-Member's Manual must be an acceptable book. To be such, however, it is necessary that it be pervaded by the life of Christianity, and embody such counsels and furnish such directions, as are suited to the wants of the Christian, in every variety of circumstances in which he is liable to be placed in his passage through this present world. We have acknowledgedly many excellent devotional works in the English language, such as those of Doddridge, Henry, Baxter, Pike, &c., from the perusal of which the pious heart must be edified, and can derive much profitable instruction. At the same time, it has been felt by the ministry and membership of the German Reformed Church generally, that something more than what is possessed in all these acknowledgedly excellent works, was needed, in order fully to meet the religious wants of our people. The German Reformed Church, whilst she partakes of much in common with her sister denominations, has, it must be admitted, a life distinctively and peculiarly her own. As one of the original Churches of the Reformation, she is very naturally and properly concerned to preserve and perpetuate in their purity and original integrity, the customs and usages handed down to her from the fathers of

the Reformation ; and as a *German Church*, she feels it necessary, in order to be true to her mission, as well as to promote her real interests, to maintain in *spirit*, if not in *language*, the life and genius which are distinctively her own. Accordingly, she looks upon the incarnation as the great central fact of Christianity ; entertains exalted views of the Church, as a divine institution, the mystical body of Christ ; lays great stress upon the sacraments, as, in an important sense, grace-bearing ordinances ; and also gives special prominence to the various educational processes of religion, as naturally flowing out of her view of the nature of the Church and its divine ordinances. To her consciousness, Christianity is emphatically a *life*, having its source in Christ, the great Head of the Church, and, at the same time, needing appropriate aliment to perpetuate it, and also to maintain it in healthful activity, which is to be found only in the various provisions of grace committed by Christ to His Church.

A Church-Member's Manual, to be adapted to the wants of the membership of the German Reformed Church, must be written in the conscious experience of the reality of these great and important truths. Its stand-point must thus be that emphatically of the Church. In such case only, can it properly serve to maintain Christianity amongst our people, in its true spirit and life, as these are found to express themselves in the midst of the means of grace as enjoyed in the German Reformed Church. Such a Manual as this, we are gratified to be able to say, is, in our judgment, that whose title is placed at the head of this notice. Mr. Stoneberger is, we firmly believe, destined to enjoy the pleasing satisfaction of having produced a Church-Member's Manual, such as is in every way suited to the wants of those for whom it has been especially prepared, and as is calculated to exert an important healthful influence, in giving complexion to the future religious character of the membership of the German Reformed Church.

The book makes no pretensions to learning, nor to superior elegance and grace. This would have been incompatible with its principal design. At the same time, however, it contains much important truth and wholesome counsel and instruction, suited to the wants of the Church-member, very happily and forcibly expressed. The great facts and principles of Christianity are presented in terms which are intelligible to the most ordinary intellect, but, at the same time, acceptable to the most cultivated taste. The very life of Christianity breathes throughout all its pages. They are pervaded by an unction which cannot fail to make the most favorable and happy impression upon every truly pious heart. No one, who has been privileged to taste of "the powers of the world to come," can rise from its perusal without feeling edified and comforted. It is just such a book, as we would like to see placed in the hands of every member of the Church. "Although the work is designed for the members of the German Reformed Church in particular," to use the language of the author in his truly modest preface, "any evangelical Christian will find matter for edification in its perusal."

Our limits will prevent us from giving a specific outline of the contents of the work. It may be sufficient to say, that, whilst it treats of the nature of the Church and its divine ordinances, and of its various other institutions, it specifically sets forth the duties of the Church-member growing out of his relation to these, as well as those which devolve upon him in view of the various other relations he is made to sustain in life.

F.

**HISTORICO—GEOGRAPHICAL ATLAS OF THE MIDDLE AGES;** containing a series of six general Maps. Re-published from the great *Historical Geographical Hand-Atlas of Dr. Charles Spruner, with a concise explanatory description, by Adolphus Louis Kæppen, Professor in Franklin and Marshall College, Lancaster, Pa. New York: Appleton & Co. 1855.*

In a former number of the Review we noticed Professor Kæppen's *Historical Geography of the Middle Ages*, and recommended it as a most useful guide to all persons who take an interest in historical studies. The Atlas is designed to serve as an accompaniment to the Geography, and may be regarded as its necessary complement. The latter, interesting and animating as it is in its descriptions, would indeed lose much of its value, if it were not for the ocular illustrations of the former, and every person who has supplied himself with a copy of the one, will naturally desire to possess the other also. The principle upon which the Atlas is constructed is a philosophical one, and shows, at the same time, good historical taste and judgment. It is historical in its form as well as its contents, consisting of six different views of Europe as it stood in so many different periods of time. Owing to the changes taking place in the aspect of European society, during the Middle Ages, no single map could of course give the student anything like a correct view of the world during that interval of time. Nothing remained fixed and permanent, except the everlasting barriers of nature. One tide after another of inundating barbarians swept away the traces of a former state of things, and gave rise successively to new arrangements among the nations of the great European family. The difficulty in representing this moving mass of human society, is to select suitable epochs as points of observation, from which the most extensive views can be gained, and where there is no likelihood of confounding the one with the other. Every view ought to be a distinct one, and in order to be distinct, each one ought to show a real progress on that which preceded it. In this way a faithful historical Atlas is an excellent method of representing to the eye the history of the times, and of impressing upon the memory the different stages of national growth or decline. The Maps of Spruner here re-produced by Prof. Kæppen, are formed in this way, and show the progress of the European family from its formative period in the fourth, down to the fifteenth century, when the boundaries of nations

became fixed, and Europe assumed the form, which it has since essentially retained. Too much praise, we think, cannot be bestowed upon the manner in which the historical problem has been solved. The six beautiful Maps here before us present a most beautiful historical panorama, similar to those panoramic views of distant countries and routes, with which the art of painting and drawing has recently supplied the lovers of beautiful scenery, who prefer enjoying it without leaving their homes.

For the benefit of our readers we shall give a short account of the different Maps.

The first presents a view of Europe and the world in the fourth century. The Roman Empire still retains its old iron-like features, but already it has shown that its "iron is mixed with miry clay." It maintains its sway over the nations of the East and the West, but the Northmen have swelled the tide of migration, and threaten a universal deluge. As yet our forefathers are inhabiting the forests of Germany and Scandinavia, and though not prominent in the picture, they are ready as soon as an opportunity presents itself, to issue forth in countless myriads to take a prominent position on the theatre of history. The resources of the Empire seem inadequate to resist the swarms of barbarians that appear on its borders, and hence it is divided into the eastern and western. The seat of Empire is removed to the shores of the Bosphorus, the new city of Constantine, by which the barbaric flood is stayed for a while, but not driven back. In this Map the reader has a view of the splendor of the Roman Empire, but it is splendor in decline.

The second Map in the series presents a view of the world two centuries later, during the times of the Emperor Justinian, at the beginning of the sixth century. The face of society has undergone an entire change. The barbarians, who had already broken through some barriers during the first period, have now come in like a flood, and carried everything before them. One branch of the Roman Empire, the Western, has passed away, whilst the other preserves its ancient frontiers only against the most fearful odds. Upon the ruins of the old world, new nations have sprung into being and formed themselves into kingdoms. The kingdom of the Ostragoths extends over ancient Italy; the Vandals have established themselves along the shores of northern Africa; the Visigoths in Spain; the Franks in Gaul; and in the far off isle of the Britons, still on the borders of the world, an insignificant kingdom has taken its rise, whilst in the background of the picture other barbarous nations are seen crowding forward to take their place on the arena of Europe.

The third Map gives us a view of Europe in the eighth century. Here a new phasis, a new picture of the world presents itself. In the North, Charlemagne, a German by descent, arises, and by his mighty genius, moulds the various heterogeneous nationalities into one vast Empire, which begins to rival the old Roman Empire, which had passed away. In the South, the Mohammedan power suddenly makes

its appearance, extends its arms over a large part of Asia, the north of Africa, passes over into Spain, and besieges Christendom from the east and the west. The crescent and the cross rival each other in civilization, and commence their conflicts for the mastery of the world. Whilst these important movements are going forward on the continent, the British isles play an insignificant part on the plain of history. Their wars at this time, according to one of their own historians, were not of much more historical importance than the battles of so many kites. During this period, the Eastern empire still stands, but is surrounded and besieged by innumerable warlike tribes, that look upon it with lustful eyes, as the prize held out to their courage and valor.

The three remaining Maps delineate in succession other equally important changes in the aspect of European affairs from the eighth to the fifteenth century, embracing the interesting period of the crusades, when the north and the south, Christian and unchristian nations, fought in deadly conflict for the spread of their respective creeds. The sixth and last Map brings us down to the present era; already Europe presents a modern appearance, and is readily identified as substantially the same as that which it has been for the last three centuries. The Mohammedan faith, originating in a species of wild fanaticism in the barrens of Arabia, has become an immense political power, extending from India on the east, to the waves of the Atlantic on the west. It has robbed Christendom of more than half of its territory, embracing some of the fairest lands the sun has ever shone upon. It has erected a barrier on the south of Europe, apparently impervious to Christian arms, and not content with that, it has taken possession of Constantinople, one of the capitals of Christendom, and threatened Rome, the other. In its sanguinary course it has burned down thousands of Christian churches and erected in their place the temples of its own flat, monotonous worship. The places rendered sacred by the labors of the Saviour, the Apostles and the Fathers, have fallen a prey to the false prophet, and been desecrated by the unhallowed feet of his followers. This equilibrium of the two contending powers, we may remark, is substantially the balance of power in the old world even at the present time, and it remains to be seen, whether it is destined to be maintained. The allied armies are professedly contending for it, but we doubt very much whether they will ever secure it, even though they should come off victorious. The colossus of Mohammedanism is already effete, and it must soon fall, whether by the arms of the Russian or of the Allies, it is altogether immaterial. The crescent must wane, whilst the cross arises sublimely victorious above the confusion of its enemies. From present indications, at no distant day, a new balance of power and a new arrangement of nations will be formed in the old world, in which the Christian element shall in all directions be the predominating one. This will give the future historian abundant material for the construction of a seventh chart of the world, which we hope and pray may be the best and the last.



It remains for us merely to add, that the Historical Atlas is got up in the best style, and that in itself it would be an ornament to any library. To clergymen, who take an interest in historical Theology, it would be of great value and assistance in their studies.

T. A.

**THE ACTS OF THE APOSTLES ; OR THE HISTORY OF THE CHURCH IN THE APOSTOLIC AGE.** By M. Baumgarten, Doctor of Philosophy and Theology, and Professor in the University of Rostock. In three volumes, pp. 456, 459, and 383, large duodecimo. Translated from the German, first two volumes, by the Rev. A. J. W. Morrison, Curate of Little Wittenham, Berks ; Translator of Ritter's History of Philosophy ; Guericke's Manual of Ecclesiastical Antiquities, &c. ; and the third, by the Rev. Theod. Meyer, Hebrew Tutor in the New College, Edinburg.

GERMANY has come to be regarded amongst all intelligent persons as the principal seat of theological and classical literature for the last quarter of a century and longer. It is not without just cause, that such a view has come to prevail. The Germans are emphatically a literary people. Their leading minds seek distinction in this particular direction, and hence devote themselves, with untiring diligence and unabating energy, to literary and theological research. Nearly all the works of theological and classical literature, distinguished for any depth of thought or thoroughness of research, which have issued from the press for years past, have proceeded from a German source ; and even the few productions of this character, which have had their origin elsewhere, have, in most instances, been greatly indebted to the Germans for the material which has been wrought up in them. It is not a matter of surprise, therefore, that men of learning and character should place a high estimate upon the treasures of knowledge, which are to be obtained from this particular source.

The celebrated publishers, T. & T. Clark of Edinburg, Scotland, have fallen in with this prevailing idea of the learned ; and hence, have been engaged for several years past, in publishing what is termed "Clark's Foreign Theological Library," which is made up of translations of the works of the principal divines of Germany. Quite a number of most valuable works, such as Olshausen's Commentaries, &c., have in this way been made accessible to the English public. The three volumes, the titles of which are given above, form the second, third and fourth volumes, of a new series of the Theological Library, which has recently been commenced. They are most able commentaries upon the Acts of the Apostles, and contain a fund of information, which must prove invaluable to every student of the Bible and of the history of the Apostolic Church. No minister of the Gospel, who can raise the means to purchase them, should be without these volumes, or of any of the others included in the "Library." A



congregation would consult their own interests, were they to procure them for their pastor, where the ability to purchase is not possessed by himself. They are to be had from Smith & English, Booksellers, 36 North Sixth Street, Philadelphia.

F.

VISITS TO EUROPEAN CELEBRITIES. *By William B. Sprague, D. D. Boston: Gould & Lincoln. pp. 305. Smith & English, Philadelphia.*

THIS is a very interesting volume. The author made two tours to the continent of Europe, in 1828 and 1836. In these tours he sought acquaintance with the most distinguished men, and especially divines, of the countries he visited. Of the interviews he had with them, he took copious memoranda at the time, including an account of each individual's appearance and manners. The material thus provided has been very properly suffered to remain in the author's diary, until nearly all the persons to whom it relates have passed away. It is now brought out from its concealment, and thrown together in the form of a volume. The matter thus given to the public will be generally well received and read with interest. The observations are judicious, and often highly instructive as well as entertaining.

F.

THE TEACHER'S LAST LESSON: *A Memoir of Martha Whiting, late of Charlestown Female Seminary. Consisting chiefly of Extracts from her Journal, interspersed with Reminiscences and suggestive Reflections. By Catharine N. Badger, An Associate Teacher. Boston: Gould & Lincoln. pp. 284. Smith & English, Philadelphia.*

THE subject of this memoir was a teacher by profession. In early life, she gave marked indications of her peculiar talent and taste in this direction. She was encouraged and successful in her favorite pursuit. From small beginnings, in the midst of untoward circumstances, she attained to eminence in her profession. To her instrumentality, the celebrated "Charlestown Female Seminary" is mainly indebted for its existence, as well as for the prominence it has attained as an institution of learning. She was, however, withal eminently pious, and it is this circumstance especially that gives a peculiar charm to her character. She early professed religion in the Baptist Church, and maintained a prominent position as a truly meek and devoted follower of her Saviour to the hour of her death. The memoir of such a person cannot be read without interest and profit, especially as it details mainly in her own language, the workings of evangelical piety in a highly cultivated mind.

F.

**ANNUAL OF SCIENTIFIC DISCOVERY: or Year Book of Facts in Science and Art for 1855, Exhibiting the most important Discoveries and Improvements in Mechanics, Useful Arts, Natural Philosophy, Chemistry, Astronomy, Metereology, Zoology, Botany, Mineralogy, Geology, Geography, Antiquities; A Classified List of Patents; Obituaries of eminent Scientific Men; Notes on the Progress of Science during the Year 1854, &c., Edited by David A. Wells, A. M. Boston: Gould & Lincoln. pp. 394. Smith & English, Philadelphia.**

THIS volume embodies, in as brief a compass as possible, all the important discoveries which have been made in the various departments of the Arts and Sciences during the past year. Its preparation must have cost its author an immense amount of labor and research. The work is an invaluable one for all engaged in Scientific and Mechanical pursuits, and, at the same time, may be of great service to all intelligent practical men.

F.

**CHRISTIANITY VIEWED IN SOME OF ITS LEADING ASPECTS, By the Rev. A. L. Foote. Boston: Gould & Lincoln. pp. 182. Smith & English, Philadelphia,**

A series of six discourses makes up the contents of this volume. In them Christianity is successively viewed as a Life, a Work, a Reward, a Culture, a Discipline, and a Fellowship. We have read them with much interest, and, we trust, not without profit also. In the midst of this rationalistic age, in which the tendency to strip Christianity of its mysteries and reduce its solemn realities to the level of the mere human understanding, is so prevalent, it is truly refreshing to meet with a work like the present, and that, in a quarter from which it would be least expected, in which the religion of our Saviour is presented in its more attractive and real life-forms.

F.